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Vol. 71, No. 6 February 10, 1983

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Lenten Regulations
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No changes seen in U.S. holy day or fasting rules

New Code lists 10 days of obligation; we'll keep six -

By Jerry Filteau
NC News Service

The new Code of Canon Law will most likely require no changes in U.S. Catholic rules regarding holy days of obligation or fast and abstinence, according to the judgment of several leading U.S. canonists.

The U.S. bishops, of course, could initiate changes under the new Code, just as they could have done before the new code was promulgated.

POPE JOHN PAUL II promulgated the new Code of Canon Law, the general Church law governing Latin-Rite Roman Catholics around the world, on Jan. 25. He decreed that it will take effect on the first Sunday of Advent, Nov. 27. The actual text of the new Code was released in Rome Feb. 1.

The Code's general laws for holy days, fast and abstinence are different from the special laws in force in the United States. But top Church law experts, who did not want to be quoted by name because they had not actually seen the newly published Code, said this does not mean that U.S. rules will have to change or that the country's bishops will have to do anything special to keep the current practices in place.

The reason, they said, is that the laws on holy days and on fast and abstinence in the new code are essentially the same as the laws that existed before, when the U.S. exceptions to the general laws were made. In other words, particular laws making exceptions to the general law do not have to be changed unless the relevant general law changes.

HERE IS A brief overview of the background to the present situation:

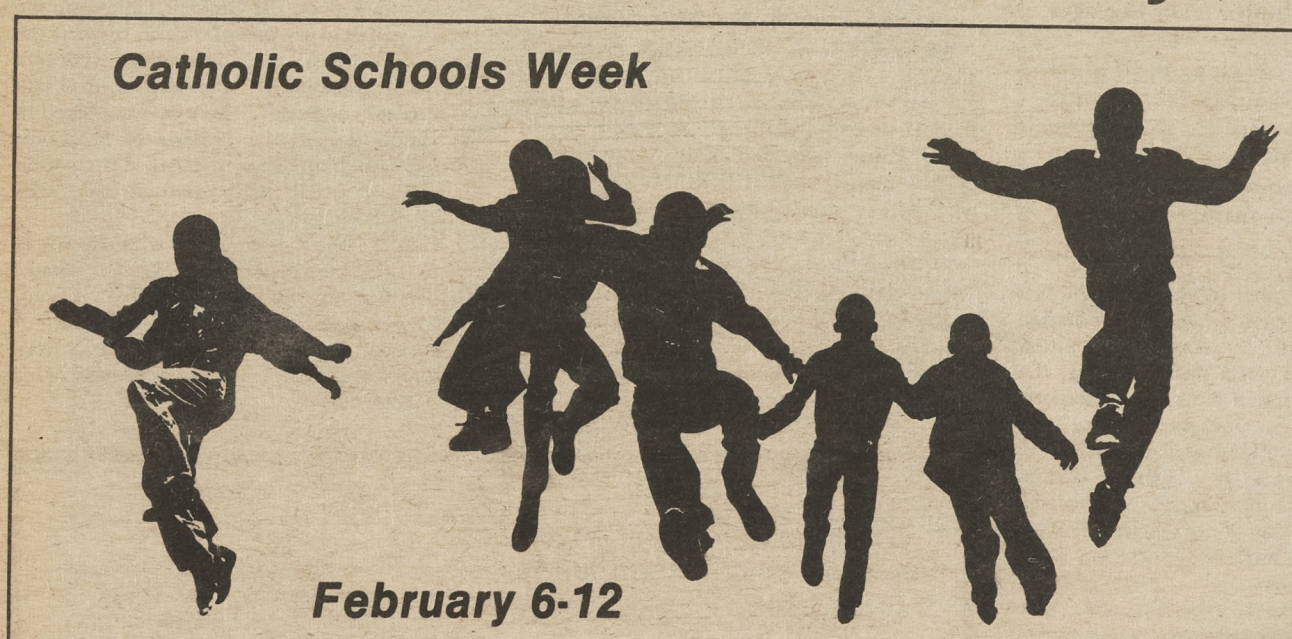
- **Holy Days of Obligation:**

In 1884 the U.S. bishops at the Third Plenary Council of Baltimore asked the Holy See for an indult (permission) for U.S. observance of only six of the holy days of obligation generally observed in the Church. In 1885 the indult was granted by the Vatican's Congregation for the Propagation of the Faith.

In 1917 the Code of Canon Law, the first complete codification of general Church law in history, was promulgated. One of its reforms was the establishment of 10 feast days of universal obligation in addition to Sundays, including four not observed in the United States: St. Joseph (March 19), Sts. Peter and Paul (June 29), Epiphany (Jan. 6) and Corpus Christi (the Thursday after Trinity Sunday).

In 1919 the U.S. bishops requested and received a new

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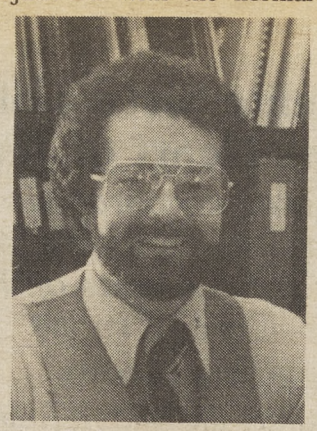
'In God We Trust...and Teach'

By Deacon James Steinberg

BRAWLEY — Five-year plans are becoming the rule rather than the exception in the parochial and high schools that make up the diocesan schools system of Imperial and San Diego Counties.

Long-range planning at Sacred Heart School here has demonstrated to educators and parishes alike that needs have to be identified and met well beyond the end of the current school year and the start of the next one if Catholic education is to survive skyrocketing costs and the trend to all lay faculties.

SACRED HEART School is typical of what a five-year plan can accomplish in conjunction with the normal accreditation process, said Father Dennis C. Clark, diocesan superintendent of schools. And Sacred Heart School, on firm financial footing, may also be atypical in having reduced, through sound planning and strong parent involvement, its burden upon the parish for a large school subsidy.



William Murphy

When he came to Sacred Heart three years ago as its first lay principal, the school was also facing its first year with an all lay staff, said William Murphy. "People were worried about how this would go over in a small, conservative community. How do you define a Catholic school without Sisters?"

With its student body increased from 145 to over 200

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By Sue Nowak

SAN YSIDRO — A recent study conducted in the New York Archdiocese revealed that 70 percent of Hispanic Catholics there do not know about Vatican II, and 60 percent could not name any sacrament. The need for parochial education among Hispanics can also be found in this diocese, the director of education for Our Lady of Mount Carmel parish said.

"Many see the sacraments as something magical," Servant of the Blessed Sacrament Sister Maria Par Uribe said. As superior of her community and principal of Our Lady of Mount Carmel School, Sister Maria oversees all aspects of education for this largely Hispanic border-area parish.

ONE GOAL of adult education is "to get to the core of religion and peel off things that are not religion at all" but which may have been handed down as tradition or superstition, Sister Maria said.



Sister Maria

Adult classes, taught in English and Spanish, are this year centered on the sacraments. It is hoped that the true meaning of the sacraments themselves will become the compelling reason for participation in the life of the Church.

Parents often have children baptized and neither the parent nor the child returns to church until it's time for First Communion and Confession, Sister Maria said.

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Pope tells new cardinals: 'Be fearless...'

VATICAN CITY (NC) — When Pope John Paul II created 18 new cardinals Feb. 2 at two ceremonies, one private and the other public, he warned them to be "fearless" even to death.

The pope said Catholics expect Church leaders to be "secure points of reference" in the faith, and he reminded the cardinals of the warning contained in their rite of elevation: "You have to show yourselves to be fearless." He described the words as "a precise reference to the risks involved in the exercise of this responsibility in the hypothesis of fidelity even 'unto the shedding of blood.' "

CARDINAL HENRI de Lubac, the 86-year-old French theologian, was a Jesuit priest when he was named a cardinal by the pontiff. In private correspondence with the pope after his elevation to the College of Cardinals was announced Jan. 5, Cardinal de Lubac requested and received permission to forego episcopal ordination.

In 1962 Pope John XXIII ruled that priests named to the College of Cardinals should be ordained bishops before they were formally enrolled in the college. Cardinal de Lubac told the pope in the letter that at 86 he was not capable of administering the sacraments of confirmation and holy orders or of running a diocese, a Jesuit source said.

He and the 17 others, including one American, Cardinal Joseph Bernardin, archbishop of Chicago, attended a secret consistory for the actual elevation

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Gov. George Deukmejian has proclaimed Sunday, Feb. 13, as World Marriage Day here in California; the day will be observed in the diocese, where 6,000 couples have been on an encounter weekend, with two events planned by the local Worldwide Marriage Encounter. A noon-4 p.m. picnic (free cake provided) will be held in Balboa Park at 6th and Laurel; a 1 p.m. march around the area will enable the couples (and their children)to "share our marriage values...so the world may believe." The second annual "We Believe in Marriage Dance" will take place the evening before (Saturday, Feb. 12) at Holy Spirit Church Hall, 2725 55th Street, San Diego. Donations are $15 per couple, and include a 7 p.m. dinner and dancing until midnight. Further information is available by calling 583-0046.



Photo by Deacon James Steinberg

WEDNESDAY ASHES — Oblate Father John Murphy of Sacred Heart Church, Brawley, prepares ashes for Ash Wednesday Feb. 16, the start of Lent.

Briefs

MEETS POPE — Vice President George Bush called his Feb. 7 meeting with Pope John Paul II at the Vatican "a moving experience that I will never forget." He said "being in the presence of the person who has ignited what is best in all of us was an inspiration for me. I am not Catholic," continued Bush, an Episcopalian, "but...I felt the pope's compelling commitment to human rights and to peace." He refused comment on whether the Pope supported the Reagan Administration's "zero option" plan for Europe. President Reagan has proposed cancellation of the deployment of 572 Pershing and cruise missiles in Europe if the Soviet Union will dismantle its arsenal of 600 missiles aimed at the NATO alliance.

SLAIN — A 39-year-old priest from the Archdiocese of Boston on assignment in the Archdiocese of Kingston, Jamaica, was bludgeoned to death in his rectory Feb. 1, police reported. An altar boy and the housekeeper at the rectory of St. Richard Parish found Father John J. White's body the morning of Feb. 2, authorities said. There was a bloodied sledgehammer in the room, as well as money with blood on it, they said. The motive for the killing was unclear, investigators said.

'DISCRIMINATION'? — The Women's Ordination Conference has welcomed efforts in the Catholic Church's new Code of Canon Law to eliminate "discrimination" against women, but said it found remaining forms of "discrimination disturbing." The conference criticized the new Code for continuing to restrict ordination to men and to restrict the chief positions of authority in the Church to the ordained.

NO THANKS — Catholic agencies in the Vancouver, B.C., archdiocese will not accept funds from the United Way campaign this year because the agency has made Planned Parenthood a member, Archbishop James Carney announced. In a pastoral letter, the archbishop said Planned Parenthood supports such "emergency measures" as the intrauterine device (IUD) and the "morning after pill." Critics say if conception occurs, these measures abort the newly-conceived human life. The Catholic agencies involved are Catholic Charities and Catholic Community Services.

CRITICIZED — A bishop who once served on membership drives for the League of Women Voters sharply criticized the league for its endorsement of abortion rights. Bishop Joseph A. McNicholas of Springfield, Ill., said the League was aligning itself "with the forces favoring the killing of the unborn." The League's endorsement was announced shortly before the anniversary of the Supreme Court's abortion decision. He noted the league's interest in good government but said it was now "going to root for the killers by saying 'kill, if that's your choice.' "

BOXING KNOCKED — Rep. James J. Florio (D-N.J.), chairman of the House Subcommittee on Commerce, Transportation and Tourism, attacked professional boxing as an unregulated big business responsible for scores of needless deaths and injuries and called for reform. "The long history of tragedies in the ring, the most recent being the death of (South Korean) Duk Koo Kim, makes this an issue that Congress can no longer ignore," Florio said. He said he hoped his subcommittee would hold hearings that would lead eventually to reform legislation.

ARRESTED — Italian police arrested a Turkish citizen near Milan on suspicion of plotting an assassination attempt on Pope John Paul II during a planned visit to the city in May. Police said that Italy's paramilitary police force arrested the Turk, Mustafa Savak, who has not yet been formally charged. Police gave no details on the alleged new plot and no information was available in Rome about Savak's background.

CONTEMPT — The Interfaith Clergy Council of Greater St. Louis, an agency representing 21 denominations, has expressed contempt for the anti-Catholicism of the play *Sister Mary Ignatius Explains It All For You.* "The attack upon the Catholic Church in the play...strikes every one of us who respects the value of America's pluralistic culture, a decent regard for 'the other,' " the clergy council said in a recent statement. The play was staged in St. Louis despite the protests of St. Louis Archbishop John May, the Anti-Defamation League of B'nai Brith and several other religious groups.

NEW SAINT? — Petitions with signatures of 26,000 persons in the United States supporting the canonization of Juan Diego, the Aztec Indian to whom Our Lady of Guadalupe appeared 451 years ago, were presented to the official in charge of seeking his canonization.

LENTEN REGULATIONS

During Lent, which begins Ash Wednesday, Feb. 16, and continues until the evening of Holy Thursday, March 31, U.S. Catholics have an obligation to abstain completely from meat on Fridays.

In addition to Ash Wednesday, Catholics are obliged not only to abstain from meat, but to fast — eating only one full meal and two light meals — on Good Friday.

The obligation to abstain from meat binds Catholics 14 years of age and older. The obligation to fast binds Catholics from the ages of 21 to 59.

Failure to observe individual days is not considered serious; rather it is the failure to observe any penitential days at all or a substantial number of such days which must be considered serious.

Official

Bishop Leo T. Maher

Saturday, Feb. 12, 10:30 a.m., San Diego, Church of St. Mary Magdalene, ordination of Deacon Raymond Ryland to the priesthood.

Sunday, Feb. 13, 10:45 a.m., El Cajon, Holy Trinity Church, Mass and dedication of new parish center.

Father Richard F. Duncanson,
Secretary

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Two local abortion challenges still pending

SAN DIEGO — Two court challenges to the abortion financing policy at the University of California at San Diego will continue, despite a recent defeat in one case, according to those involved.

The U.S. Supreme Court may be the final scene where the drama of the Susan Erzinger case is played out. Erzinger's lawyer, Burton Shamsky, expects to file papers with the high court within 60 days.

HE HOPES the court will agree to hear the case which began in 1977 when Miss Erzinger challenged the right of UCSD administrators to use part of mandatory registration fees to finance abortions. Miss Erzinger and three others attempted to withhold a portion of the fees to protest the policy. (Fifty-nine other students and alumni eventually joined the suit).



Photo by Sue Nowak

VISITORS — Three Brothers — Protestant and Catholic — from the ecumenical community of Taize, France, visited the diocese last week, including stops at Our Lady of Grace Church and the San Diego State Newman Center.

The California Supreme Court recently ruled on the case without comment. The seven-member court unanimously upheld an appellate court ruling which said the administrators at University of California campuses have the right to dispense the money as they see fit.

Shamsky thinks two recent legal developments bode well for the case, should it be accepted by the Supreme Court.

IN ONE case, students who did not want to pay extra fees for the operation of their school newspaper were supported by a decision from a court of appeals. He also noted that the Supreme Court ruled that state legislatures have the right to decide whether they will fund abortions.

"So they're (the justices) seemingly cognizant of the distinction between the right to do something and the right to have that subsidized by another," Shamsky said.

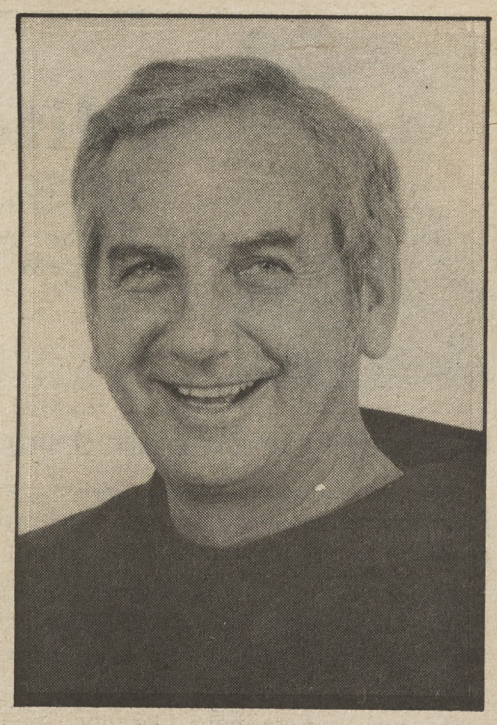
He hopes that if the court hears the case and rules in favor of the UCSD students then students will be allowed to indicate on their registration forms if they want to help pay for abortions. If that happened, their fees would be slightly lower, Shamsky said.

ANOTHER STUDENT, John Altomare, hopes to challenge the fee system in a federal court, he told ***Southern Cross.*** Altomare, who describes himself "in limbo" at UCSD, has twice written conditions on the back of his checks for registration fees.

He stated that none of his fees could be used for abortions. That act, in essence, made the checks into contracts, so UCSD administrators returned one of them saying the contract could not be honored.

The latest check, submitted five weeks ago, has not been processed, leaving the student "in limbo," he said. He is attending classes despite his unsure status at the college.

ROBERT DESTRO, a lawyer and a professor at Catholic University in Washington D.C., has written a federal complaint for the case and has promised to send a draft for Altomare's review. The complaint will detail Altomare's charge that his right to "ideological non-association" has been violated.



Father Michael Weishaar, OFM

Retreat center gets new Fr. Weishaar

OCEANSIDE — The new director of the Mission San Luis Rey Retreat Center, Franciscan Father Michael Weishaar, has now assumed office. Father Weishaar is also superior of the Franciscans at Mission San Luis Rey and therefore the senior member of the friar community.

Born and raised in Oakland, Father Weishaar comes from a family of 10 children. Three of the Weishaars became Franciscan priests and one is a Dominican sister.

FATHER MICHAEL takes over at the center from his brother, Father Ralph Weishaar, recently transferred to parish work in Arizona. He studied at Mission San Luis Rey when it was a college-level seminary for the Western province of the Franciscans.

He holds master's degrees from Catholic University (medieval history) and the University of San Francisco (education) and most of his priesthood has been in teaching and retreat work. Father Weishaar comes to the diocese from the Damiano Retreat Center, Danville, Cal.

Monks from ecumenical community visiting here

SAN DIEGO — Three monks from the ecumenical community of Taize, France, visited San Diego last week, meeting Bishop Leo T. Maher, college students, a bi-racial group and a host of others.

Nearly halfway through their 10-week United States and Canadian pilgrimage, Brothers John, David and Leonard spoke at San Diego State University at a "Theology for Lunch" program. About 35 people of widely-ranging ages and religious beliefs crowded into a small room to hear the monks who told of their mission.

THEIR COMMUNITY, established in 1940 by one man, Brother Roger, now has about 80 members. Half of the brothers are in Taize and half in small groups scattered throughout the world. Brother Roger thought the world needed "a visible sign...of Christian unity," Brother John said.

The Brothers take vows of poverty, chastity and obedience and support themselves with secular jobs. Brother David, a Roman Catholic from New York, and Brother Leonard, from Holland and its Dutch Reform church, live and work with two other monks in New York's Hell's Kitchen area.

"We have the idea that a life of prayer is not something to hide and protect. A life of prayer exposes you to life with a capital 'L' " Brother David said. Working secular jobs, making the pilgrimage and praying with others keeps the monks in touch with the suffering in the world, he said.

THE MONKS deal with the despair in their neighborhood, "a place of abject poverty sitting right in the shadow of Rockefeller Center," Brother David said.

Brother John has noticed that even those who live in better circumstances face "interior despair." The Brothers discovered that poor or rich, "just listening to people creates a communion and is a first step" in dealing with despair, Brother David said.

The pilgrimage and the community are "signs of our willingness to be a link between denominations," Brother Leonard said.

Ecumenism does not mean giving up one's own religious or national identity, but deepening it in prayer and accepting others in their similar journey, the Brothers said.



Photo by Larry Plaster

OPEN HOUSE — Benedictine Sister Kathryn Jennings (left) and Betty Britschgi of the diocesan Services for the Disabled held an open house for Noah Homes in Spring Valley last Sunday. Noah Homes will provide housing for the developmentally disabled and offer a communal environment in the areas of work, leisure and religion.

Code's 'appeals courts' dropped by pope, but...

VATICAN CITY (NC) — Pope John Paul II dropped the whole draft legislation on regional or national administrative tribunals in the new Code of Canon Law.

He retained, however, the new law's support for diocesan offices of arbitration or reconciliation and the laws of "hierarchical recourse" for persons to appeal decisions by church authorities.

HAD THE pope retained the idea of administrative tribunals, it would have marked a significant innovation in the Church's general law. The proposed courts were viewed as a legal forum for an individual to appeal against an act by a Church authority if he felt that the act violated his rights within the Church.

The proposed legislation was contained in the draft version of the new Code that was submitted last year to the pope. It was strongly backed by American canon lawyers and had been drafted chiefly by American scholars.

In the draft version the establishment of such tribunals was optional because Church officials in many countries considered them unnecessary or inappropriate in their societies.

IN THE United States, however, many experts considered such courts a logical extension of the diocesan reconciliation and arbitration procedures developed in many parts of the country in the 1970s.

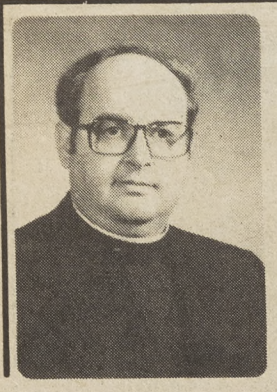
In the new Code as signed by the pope, the section on "administrative procedure in general" was reduced from 27 canons (laws) in the final draft form to eight in the actual papal text.

All 19 canons that were eliminated referred to administrative tribunals. They consisted of norms governing the establishment and make-up of such tribunals, their methods of procedure, the conditions governing their use, and their place in the overall structure of administrative procedures in the Church.

THE EIGHT remaining canons establish rules governing diocesan offices of reconciliation or arbitration and hierarchical recourse.

The diocesan reconciliation offices, which are not courts, are strongly recommended in the new Code. No such legislation existed in the old code.

Bishops' conferences can mandate the establishment of such offices in all dioceses within their territory, or, if a conference does not require them, individual dioceses can establish them on their own initiative.



Editorial

By Brother William Bilton, CJM

Inner-city schools need support

This is National Catholic Schools Week. Our schools join those across the country in celebrating an educational tradition of which we can all be proud.

While reading the material in the press kit from the National Catholic Education Association, my thoughts took hold on a specific kind of Catholic school: the inner-city school.

Recent studies show Catholic inner-city schools are experiencing considerable success in teaching disadvantaged minority students.

These studies confirm what many Catholic parents have known for a long time: Catholic education is a good buy.

The studies also point up the need for a continuing commitment on the part of the Church in the United States to the operation of these schools.

Most children in these schools are not Catholic and most likely will never become Catholics; yet, this apostolate is vital to the mission of the Church.

How do we account for the successes which the Catholic inner-city schools have had? I believe that Catholic schools enjoy tremendous advantages over public schools. However, these advantages are not, for the most part, tangible.

In fact, by almost any standard, Catholics schools — in affluent or poor neighborhoods — will come out behind the nearby public schools. The Catholic schools will have fewer textbooks, less equipment, a less adequate physical plant, more crowded classrooms and a smaller staff.

However, I imagine many public school teachers would probably trade all of that for the kind of parental commitment to education seen in Catholic school families.

Of course, many parents of public school children are interested in their children's education — but there does seem to be a difference in emphasis.

In the inner-city and elsewhere, parents turn to the Catholic schools as the best choice for their children for a number of reasons.

Catholic schools tend to be smaller and more independent of some distant and inaccessible decision-making authority than do public schools.

Parents do not have the feeling of helplessness in the face of the education bureaucracy found in the public sector.

The very financial limitations of Catholic schools become an advantage in that they force parents to become more involved in the schools as playground aides, teachers' aides, lunchroom helpers.

Because of such visible involvement in the education process, children know their education is important because their parents are willing to devote so much time to it.

These schools must survive to continue their work.

That survival will depend on a combination of continued support from Catholics and public recognition of and financial aid to these institutions.

Southern Cross

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Letters . . .

'No chance'

On Sunday, January 23, St. Joseph Cathedral had a casket in a prominent place inside and a hearse in an equally prominent place on the street to graphically demonstrate the evil of abortion. Several people remarked to me that the sight of the casket made them sick. Good! They were better off, in that they were only "sick," than those human beings who never had a chance to be sick or take part in anything else that life offers. We need more shocks like this to remind us that abortion is murder.

Bertha M. Klann
San Diego

'Sex ed'

I disagree with Sister Rosalie's approach to sex education. She states: "Don't be afraid to tell your child too much. It will just go over. his or her head."

Dear Sister, the way the media is today (television, movies, etc.) a young child can and will put it all together if you start things in motion.

Dear parents, don't relinquish your responsibility on this delicate subject to the "modern" educators. Trust yourselves to do what is best for your children. And please don't be intimidated by parents who are too progressive.

Love your children enough to keep them innocent as long as possible. Everyone deserves a childhood free of adult concerns.

Mrs. Bob Harrington
Coronado

'Sacrifice'

Sacrifice is as old as the human race. The significance of sacrifice has always been sought by man in some rite or ceremony. He has always felt compelled to "act out" an acknowledgement of God's supreme lordship of mankind, to thank Him for His blessings, to atone for human sin, and to beg for His benefits.

Pope John Paul II felt constrained to offer a solemn papal apology resulting from the liturgical abuses and aberrations carried on in the post-conciliar reform. Have we forgotten what our Holy Father tells us in *Dominicae Caenae* "The Eucharist is above all else a sacrifice."

When will someone tell them we must both pray and offer sacrifice?

Ruth Cerano
San Diego

'Unwanted'?

On January 22 an article appeared in our local newspaper commemorating the 10th anniversary of "abortion-on-demand." The writer, in voicing her approval of this practice, dramatically described the impoverished circumstances into which a so-called "unwanted" baby had been born.

I was born several weeks after the sudden death of my father. My mother already had two small sons and little else. Fortunately for me, my mother treasured the life with which God had entrusted her and was determined to allow her offspring the "chance to cry for help."

In the meantime I have enjoyed the "goodness of the Lord in the land of the living" and I thank my God for the more compassionate tendencies of womankind in the world which we knew prior to the onslaught of the abortionists into the realm of creation.

It is lamentable that individuals who have been generously endowed by their Creator, are now possessed of the selfish and egotistical inclination to protest the wisdom of God in His role as Creator of us all.

L. Lofleis
San Diego

The Pope Speaks



'An ideal triangle'

VATICAN CITY (NC) — Pope John Paul II formally presented the new Code of Canon Law to the entire Latin-Rite Catholic Church Feb. 3 "with faith and hope."

The official presentation of the new code, which was promulgated Jan. 25 and takes effect Nov. 27, took place at a solemn ceremony in the Vatican's Benediction Hall.

The ceremony was attended by 57 cardinals, more than 100 archbishops, members of the Roman Curia (the Church's central administration), representatives of international and national canon law societies, diplomats accredited to the Holy See, and teachers and students of canon law at pontifical universities.

"Today I present to you, and through you, hand over officially to the entire church, this book containing the new code, the fruit of profound studies, enriched by such vastness of consultations and collaboration," Pope John Paul said.

"I hand over this new code to pastors and faithful, to judges and officials of church tribunals, to men and women Religious, to men and women missionaries, as well as to students and devotees of canon law," he added.

"I offer it with faith and hope in the Church, which is already approaching its third millenium," the pope said. "Next to the book containing the acts of the (Second Vatican) Council, there is now the new Code of Canon Law, and this seems to me a quite valid and significant combination."

Pope John Paul described the Bible, the acts of the council and the new code as "an ideal triangle," but said that the Church teaching coming from other councils or from the church's "patrimony of juridical wisdom" should not be neglected.

Liturgy



By Father Raymond G. O'Donnell

'The first step'

Next Wednesday, as ashes are imposed on the foreheads of the faithful, the Church will once again invite us to sojourn for 40 days in the Lenten desert. As always, this is a risky proposition, for the desert is a place where few of us venture willingly. It is a place of isolation, unexplored territories, a place where stripped of the comforts of home we are completely vulnerable and forced to listen to the voice of God within. In the harsh light of the searing desert sun, our limitations are revealed and we are forced to come face to face with who and what we really trust.

Few of us will actually have the experience of being tested in a literal desert like Jesus and Israel before Him, but all of us are invited to create a desert place in our own hearts. Traditionally, the Church has identified three ways to facilitate this task: *fasting, prayer and almsgiving.*

We fast, like Jesus, to create for ourselves a hunger, an empty space for God to fill. This fast might take the form of abstinence from food, or it might mean setting aside the distractions of television and radio in favor of the desert silence where God can speak.

In prayer, we come more and more to realize our complete dependence upon the goodness of our Father. It is He who brought us out of slavery to sin in our baptism. It is He who asks us to trust that He will never abandon us, and who invites us to imitate the Lord Jesus in the unfailing trust that carried Him through death to life.

And finally, almsgiving is the invitation to share our resources — both physical and spiritual. This might take the form of a donation from our need (not surplus) to a worthy charity. It might mean going through our closets and garages to give those extra things we think we need to those who really need them. Or it might mean volunteering our talents and skills to promote the work of God's Kingdom among us.

No one would pretend that this process is easy. Metanoia, the change from self-destructive habits to life-giving patterns is frightening and difficult work. The ashes we will receive next Wednesday are but the first step.

Our Christian Way of Life

By Enid Lanyon

The serious, joyful time of Lent

When I was a child there was always a morbid chill about Ash Wednesday. Not only did it herald Lent and the foregoing of all candy for an endless six weeks, but the words, "Thou art dust and to dust thou wilt return," would call up an image of graveyards and things mouldering that were better left unsaid. No doubt today our youth are so inured to that kind of thing through movies and television that there is not the same impact. But then it was enough to send me ingratiatingly into mortification in the hope that God would not let the devil get me when I died.

Nobody explained to me then that the point of the liturgy on that day was to recall us to the realization that without God we are nothing, and it is only through the call of His transforming and creative love that we exist at all. So what should have been a day of rejoicing in His wonderful generosity and care was an uneasy and somewhat macabre experience. Added to this was the considerable embarrassment of walking around all day with a smudged forehead with "the pain of sin" looming above if one dared to wipe it clean.

LENT WAS intended to be a difficult time, as I understood it, and both parents and the nuns at school had little lists of unpleasant things to do and pleasant ones not to do, to make life that much more frustrating during those weeks. I do not recall feeling more spiritual because of them, but I well remember the enormous personal satisfaction when my mortifications had endured through to Easter while some of my companions had fallen by the wayside much earlier.

We don't do all that any more and I am not sure if it is an improvement. I wonder if we should not begin talking about mortification and self-denial again. It is widely accepted now that voluntary disciplines are much more valuable than mandatory ones, and that spiritual effort is more in the spirit of Lent. But there is still something to be said for physical and ritual discipline.

We are, regrettably, very much more physical than spiritual beings and more inclined to respond to what affects us physically. The soul and body are closely related and what affects one affects the other. If we feel that all we need to "do" for Lent is to pray a little more and say the Stations of the Cross now and again, we might wonder why Jesus found it necessary to do so much fasting when He prayed and why He denied Himself normal creature comforts during His retreats.

IT IS QUITE possible to increase one's spiritual exercises for six weeks without in the least disturbing the comfort of one's soul and mind or, for that matter, one's body. But Lent, like Advent, is meant to be disturbing. It is a time for both penance and self-abnegation. Penance helps us towards self-mastery and freedom from the dictatorship of our sensuality. Abnegation allows us to forget and set aside ourselves and focus solely upon Christ, so that we may grow nearer to Him in every way.

The two go together. This is the time we take from the usual tenor of our lives and test to see whether we have set up something less than God in the place of God, whether we have grown dependent upon physical or gastronomical comfort, financial ease and the gratification of unimportant whims. It is a serious time but not a sad one. It is for self-knowing but also for reinforcement. Ash Wednesday should herald a period of prayerful introspection and self-examination.

Some of the most fun-loving people I have known were Sisters in a Carmelite Convent noted for the austerity and discipline of its regimen. Perhaps a good Lenten reflection would be on where, in fact, we find our fun. What are the things from which we derive most pleasure and how do they appear when we take them to the foot of the cross?

LIVING AS A Christian is a serious business but it is also a joyful and wholly reinforcing one. If we care about growing to spiritual and emotional maturity, to a real fullness of life, Lent is a great opportunity. If our excitement at being a follower of Jesus of Nazareth lags way behind that of being a Charger fan, well, Lent is going to be just one long drag. It's our option.

Ins and Outs

By Most Rev. Norbert F. Gaughan
Auxiliary Bishop of Greensburg, Pa.

Sunday missals obsolete?

What is this? Can it be? Are missals for Catholic laity coming back? Oh, you remember the missal, that fat little book carried to the Sunday Mass by Catholics "who were liturgically-minded." The purpose of the volume was to help "follow the priest." Some of these were larger than others, to be used for weekday Masses. These were popular with students at Catholic colleges, seminarians, or Sisters.

Missals once came in a variety of colors and names. With Vatican II the word, it was claimed, came from on high: "Thou shalt not use a missal." The product dried up. A few years ago, someone daringly put out *The St. Joseph Sunday Missal.* (Was it successful?)

Latest to arrive is *The St. Andrew Missal* in the "American" edition. The publicity attendant upon this American version says that it tries to capture the spirit of the St. Andrew pre-Vatican II versions. Notice: one liturgist says, however, that this version would be valuable to priests preparing homilies, to Catholics getting ready for Mass, and to study groups discussing the liturgy. Did you get that? Apparently you are not to take it to Mass. That's a no-no. Why? The same liturgist said: "The reform of the liturgy after Vatican II made the use of the missal at Mass by the people obsolete." Correction: the opinions of some liturgists made it "obsolete."

WE DID AWAY with those personal missals so that everybody could be enriched and liturgy made more perfect by — guess what? — the missalette! (Which is in no way a "little missal.") In England, as one writer observed, "it is entirely normal to go to Mass on Sunday and not see a missal in any parishioner's hand." They too have progressed and use "Mass-sheets," about which the critic comments: "An ugly word for a not very pretty thing." The Fathers of the Church have labored, the liturgical documents have been prepared and the people of America line up to get poorly printed, cheap paper substitutes for a missal. (Not all; some pastors have chosen to use a very well-produced book, *Worship.* Others have decided to use their own weekly Mass aid.)

There are other things that the liturgical reform never set out to do but did accomplish. Previously people came to Mass earlier and said their devotional prayers from prayerbooks. Who carries a prayerbook to church anymore? People were scolded and told this was not allowed; devotional prayers are to be said at home. When you come to the church you are to *liturgize.* Some faithful stayed after Mass for prayers of thanksgiving; even priests did so. Not now. When the celebrant announces "Let us go in peace," that's the one phrase of the priest that's taken seriously. Everybody heads for the doors. Why stay behind to say a few extra prayers? It's not *community worship.*

The missal may be on its way back, but don't bet on it. As long as the present mood of some liturgists persists, i.e., we know how you laity are to pray, the use of the missal will not grow. Too bad. It was a lovely book to carry, something to leaf through when the sermon wandered all over the place, and a way to learn a bit about the saints, scripture, and the prayers of the Church.

Moral Perspectives

By Rev. Gerald Coleman, SS

Capital punishment — II

How do we personally react to Pope Paul VI's teaching, "If you want peace, defend life."

On the question of capital punishment, there are two clear positions on each end of a spectrum:

THE POSITION which favors capital punishment commonly and rightly points to the violence which abounds in our cities and towns, on our streets and in our homes.

This **position** focuses on the good people who are filled with anxiety and fear because of this violence and its threat.

In their search for relief, they look to the state for solutions of law.

THIS POSITION would argue that the attachment of the death penalty to a law would address at least two needs: (a) the need to repay a criminal with a punishment equal to that which he or she inflicted: an eye for an eye and a tooth for a tooth; and (b) the need for a deterrent: i.e., the death penalty itself would discourage future acts of violent crime.

The **position** which disavows capital punishment (or its restoration) commonly and rightly points to the hard evidence that the penalty has often most harshly fallen on the poor and the members of minority groups.

This **position** raises the point that in fact 60 percent of the prisoners presently incarcerated on U.S. death rows are poor whites or blacks.

IN ADDITION, this second **position** argues that with capital punishment "there is no going back." In other words, the infliction of the death penalty precludes the possiblity of conversion and rehabilitation.

This **position** often roots itself in the Gospel message of the respect due to all life as a God-given gift, a right which belongs to every human person, no matter how wretched or how miserable, no matter how sinful or lacking in love.

The pattern of Jesus' ministry with every man and woman he encountered certainly seems to uphold this necessary respect: that no one is beyond realizing and receiving Christ's redemptive grace of conversion at any moment during life.

A FINAL argument commonly a part of this second **position** is stated clearly by Amnesty International when it calls capital punishment "... a serious violation of the most basic internationally recognized human rights — the right to life and the right not to be subjected to cruel, inhuman and degrading punishment."

Having briefly outlined the two major **positions** on this question, we now turn to the specific theological concerns which must inform us in coming to a moral decision about capital punishment.

There is no question that every man and every woman has a rendezvous with death. We are probably never fully ready for this meeting. By inflicting the death penalty, do we take into our own competence a decision about life which belongs only to God?

IN THEIR pastoral letter of 1976, *To Live in Christ Jesus,* the U.S. bishops clearly recognized that "People have a right and need to live in peace." This letter then raised the multiple concerns about violent crime, sterner law enforcement and the nation's legal and penal systems.

Underlying these remarks is the recurring theme of the intrinsic value and sacredness of human life.

This theme and belief has led the U.S. bishops to take strong stands on behalf of the unborn, the old, the sick, and victims of injustice; as well as efforts to enhance respect for human rights.

THERE ARE significant differences in these issues, but all of them touch directly upon the value of human life, which our faith teaches is never beyond redemption.

USCC asks review of religion clauses

By Jim Lackey

WASHINGTON (NC) — The U.S. Catholic Conference has asked the Supreme Court for a "critical reassessment of the historical underpinnings" of the First Amendment's religion clauses.

In a friend-of-the-court brief urging the justices to uphold Minnesota's tuition tax deduction statute, the USCC said a reassessment of the history of the religion clauses would yield a more accurate view of the intent of the framers of the Constitution on church-state issues.

THE BRIEF was filed Feb. 1 in a case (Mueller vs. Allen) which is shaping up to be this term's major examination of the extent to which state educational aid programs can indirectly benefit parochial schools. The case, which is expected to be decided by this summer, also is being viewed as a critical test of the tuition tax credits President Reagan has proposed to Congress.

Critics of the Minnesota tuition tax deduction say the statute unconstitutionally benefits religion since most parents who take the deductions send their children to church-sponsored schools.

But the USCC brief, signed by its general counsel, Wilfred R. Caron, argues that the First Amendment's prohibition against an establishment of religion was not meant to rule out all forms of aid to churches or religious groups. Instead it was aimed primarily at prohibiting the establishment or preference by the government of one or more churches.

THE BRIEF cites in particular the opinion of the Court in the famous Everson case of 1947 in which the high court, according to the USCC, made "sweeping assertions against aid to religion" that were based on a faulty reading of history.

Those assertions, the USCC brief argues, have become "enduring obstacles" to a proper understanding of the establishment clause. The USCC is the public policy arm of the U.S. bishops.

For the most part the USCC brief focuses on the history of the Bill of Rights and the practices of the various states at the time the First Amendment was added to the Constitution.

IT ARGUES that in the Everson case the Supreme Court attached overriding significance to Virginia's efforts to separate church and state without examining the way other states dealt with religion at the time.

Some states, the USCC brief contends, permitted tax support for religion or had other laws which showed they did not follow the strict separationist views of Virginia.

"It thus is evident that the great number of people who ratified the First Amendment in the states did not share a church-state tradition in common with Virginia or each other," the USCC brief says. "Rather, the experience of Virginia was unique to most early Americans."

THE BRIEF also says the debate in Congress in 1789, when the wording of the First Amendment was arrived at, showed that the intent of its framers was primarily to prevent the establishment of a national religion rather than to prohibit all forms of religious aid.

It further contends that James Madison's and Thomas Jefferson's views about separation of church and state often are taken out of context. Jefferson, for instance, originated the metaphor about the "wall of separation" between church and state, but on several occasions he clearly supported the use of public monies to aid religion, according to the USCC.

The brief concludes by urging the high court to continue to be vigilant in protecting against the establishment of religion. But it adds that society would be better served if aid to religion were "destigmatized" so that statutes "which in truth do no worse than lend a helping hand in simple justice to deserving people" could be upheld.

IN THE Everson case, one of the earliest to deal with state aid for private education, the court upheld a New Jersey law authorizing local school districts to pay the costs of transporting students to parochial schools.

But in its analysis of the parameters of church-state separation, the court established a number of sweeping criteria, including prohibitions against laws which would "aid one religion, aid all religions, or prefer one religion over another."

Church attorneys have said that even though the Everson decision upheld an indirect form of aid to Catholic education, the criteria established by the court often have been used by opponents of such aid in subsequent court tests.



Photo by Deacon James Steinberg

SCHOOL SUPPORT — St. Michael School (see story page 9) can count on parish and parent support. Pictured are (from left) Jim Roy and Mrs. Joellen Harrison, parents and teacher's aide-volunteers; Immaculate Heart Sister Rosemary Babbit, principal; and Frank Pitarro, chairman of the St. Michael Social Club, of which the school is a prime beneficiary through its fund-raising activities. A number of his grandchildren attend the school.

A "Parents' Prom" for parents of students at the Academy of Our Lady of Peace and their friends will be held Feb. 19 from 8-11 p.m. at All Hallows Social Center. Reservations are $10 for a couple and are available at 297-2266.

All Hallows Academy gets a 'first'

LA JOLLA — Children who read "was" when looking at the word "saw" or who write 12 when the answer is 21, are not mentally retarded, dull, lazy, physically handicapped or stupid, nor do they deserve any of the similar labels given them, according to the organizers of the All Hallows Academy Learning Disabilities Program.

A program for these children, who often possess average to above-average intelligence, was developed for them by Sister of St. Dominic Kathleen Clausen, principal at All Hallows. It grew from a 1978 workshop for the staff (part of the in-service training diocesan school teachers must take part in) to a full-time program that began this school year.

THE U.S. Office of Education defines the learning handicapped as "children (who) exhibit a disorder in one or more of the basic psychological processes involved in understanding or using spoken or written language...listening, thinking, talking, reading, writing, spelling or mathematics."

This includes conditions called "perceptual handicap, brain injury, minimal brain dysfunction, dyslexia, developmental aphasia" and others, the Office of Education reported.

All Hallows' full-time project coordinator, Judy Jones, has six years experience in the field. She works with small groups and individuals. She screens children suspected of having learning disabilities.

SPECIAL EDUCATION for learning disabled children is not new to public education, but it is a new concept for Catholic education in this diocese, Sister Kathleen said. All Hallows Academy is the only Catholic school in the diocese with a full-time learning disabilities specialist on the staff, she said.

Funding for the learning disability program came in part from the Raskob Foundation and the George A. Pflaum Jr. Foundation.

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No changes seen in U.S. holy day or fasting rules

Continued from page 1

indult reaffirming the American observance of only the six feast days already on the U.S. Church calendar: Jan. 1 (Circumcision, now called by its more ancient name of Mary, Mother of God), the Ascension (40 days after Easter), Aug. 15 (Assumption), Nov. 1 (All Saints), Dec. 8 (Immaculate Conception) and Dec. 25 (Christmas).

UNDER THE indult U.S. observance of Corpus Christi and Epiphany was transferred to Sunday, and St. Joseph and Sts. Peter and Paul were observed on their own days, but not as days of obligation.

The 1983 Code, the first revision of the Code of Canon Law since 1917, restates as days of obligation the 10 listed in the 1917 code. (It was widely reported before the new Code was released that it would reduce the days of universal obligation to two, but Pope John Paul changed the final draft of the law presented to him to reinstate the 1917 rules.) The new Code also contains essentially the same provision as the 1917 code for exceptions to the general law. It allows bishops' conferences, with prior approval of the Holy See, to abolish the obligation connected with some feasts or to transfer their observance to a neighboring Sunday.

- **Days of Fast and Abstinence:**

The 1917 Code contained detailed rules for fasting and abstaining from meat as regular forms of penitence. In 1966 Pope Paul VI sharply reduced the laws of universal obligation, making only Ash Wednesday and Good Friday days of obligatory fast and abstinence and the rest of the Fridays days of abstinence. He also allowed bishops' conferences to issue alternative norms for fulfilling the Christian obligation of penitence.

Following Pope Paul's new norms, in 1966 the U.S. bishops issued new rules for U.S. Catholics. They retained the universal obligation of fast and abstinence on Ash Wednesday and Good Friday. They kept the Friday obligation of abstinence only for the Fridays of Lent, while urging Catholics to continue abstaining from meat voluntarily or to take up other special forms of penitence on the other Fridays of the year and on other days in Lent.

THE NEW Code of Canon Law incorporates Pope Paul's 1966 laws for fast and abstinence. As Pope Paul did, the new code allows bishops' conferences to set alternative norms for Friday abstinence.

The canon lawyers contacted after the text of the new Code was made public, while agreeing that the U.S. bishops need take no action to retain current U.S. practices on holy days and rules of fast and abstinence, stressed that this was their personal judgment.

The lawyers also cautioned that their judgment was based only on a reading of the pertinent texts of the new Code to them by phone. When they were contacted the new Code had just been released in Rome and they had not yet received copies of the text or had an opportunity to study it.



NC photo/UPI

ELEVATED TO CARDINAL — Archbishop Joseph Bernardin of Chicago receives a red biretta from Pope John Paul II during a public consistory at which the archbishop and 17 other churchmen received symbols of their new office as cardinals. He brings to 10 the number of American cardinals.

DESPITE THEIR cautions, their agreement in separate conversations regarding the primary principle of interpretation suggested strongly that this interpretation will be the prevailing one.

A decision on whether the U.S. bishops need to take any action if they wish to retain the present U.S. discipline is to be made by the bishops' Canonical Affairs Committee, which is to hold its first meeting on implementation of the new Code in February. One of the first priorities of that committee is to decide which areas of the new code require immediate attention by the U.S. bishops and to recommend courses of action in those areas.

Even if the new Code requires no action by the bishops in the areas of holy days and rules for fast and abstinence, it could be used by them as an occasion to clarify U.S. practice in those areas and clear up misunderstandings.

IN THE AREA of fast and abstinence, for example, it is generally conceded that many U.S. Catholics do not understand what the Church expects of them.

When the U.S. bishops lifted the legal obligation to abstain from meat on Fridays outside Lent or on other traditional penitential days in the Church year they stressed that this decision did not remove the obligation of Catholics to perform penance, which the Church teaches is a matter of divine law.

For Lent they "strongly" recommended "participation in daily Mass and a self-imposed observance of fasting." They also urged that Lenten penitential practices be closely linked to generous sharing with the poor and to prayer and devotional practices.

FOR PENITENCE on Fridays outside Lent they recommended to U.S. Catholics "that we discipline ourselves in that which we enjoy most."

They particularly commended the voluntary observance of the traditional form of abstinence, saying they hoped "that the Catholic community will ordinarily continue to abstain from meat by free choice as formerly we did in obedience to Church law."

They also recommended "a renewed emphasis on the virtue of temperance, especially in the use of alcoholic beverages" as part of the ordinary penitential discipline of U.S. Catholics.

IN ADDITION they asked Catholics to make Friday a special day for volunteer works of charity, giving time to the poor, the sick or other community needs.

The bishops could well take the issuance of the new Code of Canon Law as an occasion to reiterate Church teachings on the obligation of penance or perhaps, in the light of more than 15 years' experience with the current norms, to change or adapt those norms.

Pope tells new cardinals: 'Be fearless...'

Continued from page 1

immediately before the public ceremony in the Paul VI Audience Hall.

AS POPE John Paul placed a gold, cross-shaped ring on the finger of each new cardinal, he recited the Latin-language formula used in the rite:

"You receive this ring from the hand of Peter," he said. "May you know that with the love of the prince of the apostles your love toward the Church is reinforced."

Thc new cardinals also received from the pope the red skull caps (zucchetto) and square hats (biretta) symbolic of their new status in the Church, foremost of which is that of electors in papal elections. (Two of the new cardinals, de Lubac and Vaivods of Soviet-ruled Latvia, are over 80 and not eligible to vote).

Pope John Paul spoke in 11 languages to the new cardinals and some 10,000 others assembled for the one-and-a-half-hour public ceremony. "Venerable brothers, with the beginning of your membership today, the Sacred College has not only been enriched by men outstanding for their learning and virtue," he said, "it has also become an ever clearer reflection of the unity and catholicity of the community of believers, and a reflection of the multiplicity of ministries.

Historically the College, a body of the pope's closest advisers, consisted of trusted Vatican officials (cardinal-deacons), the clergy of Rome (cardinal-priests) and bishops of neighboring dioceses (cardinal-bishops).

THE NEW cardinals represent 15 countries. Cardinal Bernardin of Chicago, 54, has as his titular church Gesu Divin Lavoratore (Jesus the Divine Laborer). The titular Roman church or deaconry is traditional for cardinals, symbolizing their unity with the clergy of Rome. (Eastern-Rite Cardinals, however, because of their own patriarchal sees, traditionally do not take a titular one).

The secret consistory, to which only members of the College of Cardinals were admitted, featured a Latin-language address by Pope John Paul II which hinted that the College will be consulted more and more often on important matters affecting the Church.

"It has happened more often in recent times that members of the Sacred College have been called into assembly," the pope said. "Hence it is that the importance of this venerable institution is increased and outstanding aid is offered to me for handling weighty matters for the benefit of the Church."

WHEN THE secret consistory was officially proclaimed closed, archbishops, bishops and abbots were admitted to the Consistory Hall to witness the petitioning of the palliums — requests submitted by recently-appointed metropolitan archbishops for the white wool scarves worn in certain ceremonies as a symbol of their authority and their union with the pope.

The pope agreed to the petitions presented by or in behalf of 18 heads of metropolitan sees around the world. Cardinal Sebastiano Baggio, prefect of the Vatican's Congregation for Bishops, presented a petition on behalf of Cardinal Bernardin. Archbishop Daniel E. Pilarczyk of Cincinnati presented his own petition for the pallium.

Although Cardinal Bernardin had previously received a pallium as archbishop of Cincinnati, Church law required that he receive another because of his transfer last July to a new metropolitan see.

OF THE new cardinals, only the Maronite Patriarch, Antoine Pierre Khoraiche of Antioch, Lebanon, became a cardinal-bishop; three, including the Frenchman, de Lubac, became cardinal-deacons; the remainder, including the one American, are cardinal-priests.

The death next day (Feb. 3) of 77-year-old Cardinal Antonio Samore of a heart attack in Rome reduced the College to a total of 137 members. Cardinal Samore, one of the Vatican's most experienced diplomats, had been mediating the Beagle Channel dispute between Chile and Argentina that periodically threatens to bring the two countries to war.

The number of papal electors was further reduced to 118 Feb. 5 with the 80th birthday of Cardinal Alfredo Vicente Scherer of Porto Allegre, Brazil.

Va. death bill gains

RICHMOND, Va. (NC) — The Diocese of Richmond has withdrawn support for a "natural death" bill in the Virginia Legislature after the measure was amended to allow withdrawal of life support systems for pregnant women.

The diocese had supported the bill because it specifically states that it merely permits "the natural process of dying" and does not permit euthanasia or suicide. But it opposed the amendment on the ground that allowing life support systems to be withdrawn for pregnant women would constitute approval of abortion.

The bill, which would permit doctors and families to cut off artificial means of prolonging life, had been opposed all along by Geline B. Williams, head of a local pro-life group, who said the measure would open "a Pandora's Box of mercy-killing and infanticide."

CHULA VISTA — The Peace and Justice Commission of St. Rose of Lima parish will sponsor four Tuesday evenings in Lent dealing with peace and justice issues as found in the Old and New Testaments and the teachings of the Church. The four seminars begin at 7:30 p.m. and will be held in the parish hall, 3rd and H Streets. There is a $5 donation for course materials. Further information is available by calling 427-0230 or 321-2828.

Our Catholic schools: In God We Trust...and Teach

Brawley...

Continued from page 1

and plant expansion a real possibility, Sacred Heart today is a growing school and a sound one, financially and educationally, in terms of both academic and religious instruction.

"ONE OF the first things I did when I got here was talk to the pastor and the school board," said Murphy, who instituted a three-year plan that established as a "first priority, in curriculum and philosophy, that this is a parochial school, a Catholic school, not simply a private school."

Continued religious education of the teachers, diocesan in-service training, and the budgeting of time and money for teachers to attend workshops and conferences, especially over the summer recess, were just a small part of the over-all plan.

IN ADDITION, Sacred Heart looked at integrating student body growth, existing physical plant, income, expenses, money put aside, and other resources, including textbooks on hand and those that had to be replaced each year, so that future needs could be anticipated before they happened, rather than having to suddenly meet them as unexpected emergencies.

LA JOLLA — Students at Stella Maris Academy explored the reasons why they attend their parochial school as part of the Academy's recognition of Catholic Schools Week. The majority of the students said they went to the school because their parents wanted them to. Discussions at home and in the classroom were designed to let the students know why their parents chose private education. The students later wrote "prayer responses" which were read Feb. 7 during a prayer service held in Mary, Star of the Sea Church. A family ice skating party and a faculty-student volleyball game were part of the week's observance at the school.

Flexibility was built in to a monthly reporting system that gets more accurate all the time, said Murphy, so that Sacred Heart School's "good financial mix (is not) a drain on the parish." Parents of students must make a special commitment to participate in fund-raising activities or pay higher tuition rates for their children.

"This has given us the ability to hold down tuition in the face of an all lay faculty, current economic conditions, and the fact that a smaller school has a higher per-pupil cost," said Murphy, who describes Sacred Heart School as a "Christ-centered community" built on Gospel values.

"EDUCATIONAL quality comes because we have teachers, parents, the pastor (Oblate Father John Murphy), and a school board buying in to this kind of outlook. If you get a majority of people agreeing to that, it builds a certain spirit, and makes academics and discipline easy," he said.

Planning for the future at Sacred Heart School has gone from the initial three-year look to a continuing five-year cycle, now part of the regular accreditation process all schools in the diocesan system undertake for the Western Association of Schools and Colleges.

That plan, also used outside the diocese, was developed by Father Clark. "It is a very future-oriented document. It asks questions like what kind of world will our kids live in and what must we do to let them live in it effectively as Christian leaders," said Father Clark.

THAT SAME "who-we-are-now and who-we-want-to-become" sort of questioning that goes into future school planning has resulted in a new policy adopted last month by the Diocesan School Board requiring pre-admission interviews of prospective students and their parents by either the parochial school principal or the parish pastor, said Father Clark.

In addition, students and parents will be required to participate "by word and prayer and deed" in the life of the parish and the school, he said.

"The parent is the primary role model for the child," said Father Clark. "Given the diocesan policy which emphasizes the role of the parent primarily as an educator, in which the school can only help, we feel that this is not a law obligation."

"I BELIEVE one of the most conspicuous reasons for the success of the Catholic schools is the degree of support — and not just financial — by the parents for what the schools are trying to do. Our schools are communities of faith, and the teaming of parents and teachers and school leaders in this context are the special magic of the Catholic school."

San Ysidro...

Continued from page 1

ADULT EDUCATION is part of a coordinated pastoral plan devised for Our Lady of Mount Carmel Parish by Auxiliary Bishop Gilbert Chavez and Sister Maria. Bishop Chavez is pastor of the parish.

"He said he didn't want isolated programs," Sister Maria said, but several programs aimed at "trying to find identity while working for the Kingdom."

Elementary school classes for 330 pupils are taught in English "because I feel if they live in this country they should be fluent in English. I don't believe in bilingual education," Sister Maria said.

BILINGUAL SCHOOLING makes things "too easy" for students and doesn't prepare them for life in the United States, the principal said.

"However, we do help the children feel proud of their Mexican heritage, but at the same time be appreciative for what they have here," she added.

Other members of the Sisters Servants of the Blessed Sacrament community who teach at Our Lady of Mount Carmel School include Sister Gloria Vargas, second grade; Sister Maricel Garcia, fourth grade; and Sister Hilda Reynoso, eighth grade. Sister Hilda, who was well received when she sang at the Our Lady of Guadalupe dinner last December, is also the director of music for the school and the parish.

CCD CLASSES this school year didn't start until November because October was devoted to impressing the parents with the importance of initiating their children into the Church and then sticking with the Church, Sister Maria said.

Religious education for children is presented in separate English and Spanish classes. Sister Bertha Verdin coordinates the English-speaking segment and Rosa Maria Ramirez handles the Spanish-speaking section.

Less than a year into the program, it is too soon to look for results, Sister Maria said. "We're taking baby steps, really. I don't think we really have to feel successful. We're working with people, so this is a process. The whole community has to really get involved. Then, maybe when we feel we've succeeded, we've just begun chaos," she said.

Pope asks public support for Catholic Ed.

By Nancy Frazier

VATICAN CITY (NC) — Pope John Paul II backed the right of parents to choose Catholic schools for their children and said the state should contribute to the costs of that education.

The pope's comments came Jan. 29 during a meeting in the Paul VI Audience Hall with some 10,000 Catholic school teachers from the Rome area, marking the feast of St. Thomas Aquinas, patron saint of Catholic schools.

"IT IS MY sincere wish that the authentic and most valid public service rendered by the Catholic school, which must not lack the necessary assistance, also on the part of state organs, may be recognized, in order that all parents may effectively choose, according to their consciences, the school for their children," he said.

In Italy the national government does not directly subsidize Catholic schools, but some provincial and local governments pay the tuition of children from poorer families attending Catholic schools. The public school system in Italy provides Catholic religious instruction, though attendance at such classes is not mandatory, and the salaries of priests or others teaching such courses are paid by the state.

In Britain, France and other countries in Europe and around the world, the state does contribute to the support of Catholic and other church-related schools.

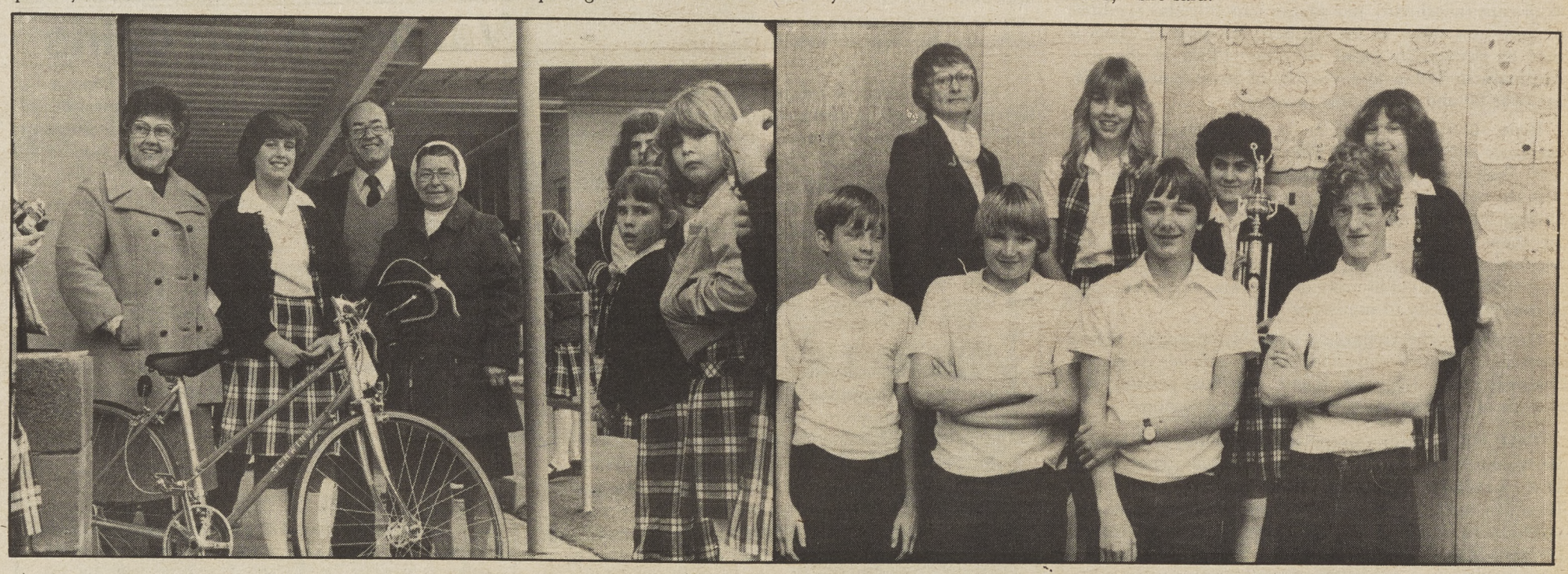
IN HIS TALK to school teachers, the pope stressed the need for a "harmonic collaboration between family and school" in the task of forming young men and women.

"You do not limit yourselves, in fact, to informing, through the transmission of knowledge, but rather you intend to integrally form persons in all aspects: intelligence, certainly, but also the will and in a completely special way, the conscience."

Pope John Paul told the teachers to assure that the teaching of religion not receive a "marginal or secondary post" in the Catholic school and that such religious teaching be truly "Catholic, stating integrally and with full fidelity the doctrine set out by the magisterium (teaching authority of the Church)."

THE POPE closed his message to teachers with words of encouragement.

"I know the difficulties you meet each day," he said. "Do not be discouraged. It is worth the trouble to commit yourselves. On your efforts depends the formation of the protagonists of tomorrow's history."



Photos by Sue Nowak

TOPS TWICE — St. Therese Academy students took two separate honors recently. Gina Dobbins (with bike, left photo), an eighth grader, sold 403 books of Holy Childhood Christmas Seals, and was tops in the diocese, as she has been for the past few years, winning another bicycle. With her are St. Joseph of Carondelet Sister Mary Ellen Kowalski of the Missions Office, Mario Barone, St. Therese principal, and Divine Charity Sister Mary Claveria, mission moderator. St. Therese students also took top honors (right photo) out of 20 schools competing recently at the St. Augustine High School Mathematics field day. With teacher Jane Cusick are Tammy Cuca, Christine Mossmer, Susan Kemme, Kevin Daly, Patrick Vaughan, Scott Malone and Chris Peters.

Parents the key at St. Michael's

By Deacon James Steinberg

PARADISE HILLS — Parents are the key to making Catholic education work, says Father Dennis C. Clark, diocesan superintendent of schools. He points to St. Michael School here as one example of what parental support can do for a parish parochial school, support over and above simply paying students' tuition.

At St. Michael's, the school not only serves the parish family and the students' families, it is run *like* a family, says Immaculate Heart Sister Rosemary Babbitt, principal for the past eight years.

THAT "FAMILY" now includes nine lay teachers, 340 students in grades K-through-eight, and more than four dozen regular parent-volunteers helping throughout the week as teacher aides in the classrooms and kitchen workers preparing daily hot lunches. In addition to an active PTG, dozens of St. Michael parishioners staff the weekly bingo program at the parish, of which the school is the beneficiary.

The PTG presidency at St. Michael is always given to a husband-wife team to stress family involvement, said Sister Rosemary. This year it's shared by Joe and Monica Bonilla. In addition, said Sister Rosemary, the kindergarten is on an 8:30 a.m.-2:45 p.m. basis in consideration of the many working parents in the parish; this enables the pre-schoolers to arrive and leave with their older brothers and sisters in the numbered grades.

"A lot of our children come from families where both parents work," said Sister Rosemary of programs which either reach out to the parents or involve them directly in the school as volunteers. "Parents are the primary teachers of the children, and we strive to get their feedback on how we are helping to serve their children. The parents are terribly important to us, and I couldn't operate and do the job we're committed to without them."

TWO PARENTS actively involved with St. Michael School are Joellen Harrison and Jim Roy. Mrs. Harrison, with two children in the school, is a teacher's aide, hot lunch program director, youth worker, and with her husband teaches sacramental preparation. Roy, a candidate for the permanent diaconate, is a substitute math teacher and assists in the school's religious education and parish CCD programs; three of his children are St. Michael graduates, one is currently there, and two youngsters will one day go there.

Time spent at the school each day is for Mrs. Harrison "a chance to be involved with the children, in the educational program, to know what's going on and hopefully have some input," she said.

"As a Christian parent I appreciate the training and atmosphere at St. Michael's," said Roy. "We are a real community, a real family, and you don't get that outside. I just like being here, a good group of people to be among."

"WE HAVE a parish theme here which comes from Msgr. (Anthony) Giesing (St. Michael's pastor)," said Frank P. Pitarro: "One big happy family. We experience that very strongly, because we are one family. The relationship between teachers and parents and priests and the community as a whole shows in the training of our students...I'm a firm believer that these children will be responsible adults with a firm faith in God and the Church."

Pitarro, a long-time parishioner at St. Michael who has had four grandchildren in the school, looks to the maintenance of the school plant and is chairman of the St. Michael Social Club, the biggest school fund-raiser.

Parental involvement in the combined sacramental preparation programs for school and parish carries over into the liturgy, where some serve as lay eucharistic ministers, said Sister Rosemary. "It is such a privilege to be able to say 'The Body of Christ' to them."

THE PARENTS, said Sister Rosemary, are also involved in the more traditional fund-raisers run by the school and the PTG, including an annual fall festival which also benefits the CCD program, and a jogathon.

But whatever their contributions to St. Michael School, said Jim Roy, giving itself — whether in the time, talent or treasure associated with stewardship — has its own rewards.

"What we give, we get a lot more out of," he said. "It has a far-reaching effect."



NC photo/UPI

SORRY, CHIEF — President Reagan gets "Sorry" from a computer while visiting a parochial school in Chicago as Sister Jeanne Hagelskamp looks on. A future issue of Southern Cross *will look at computers in the Church and in Catholic schools and assess their impact as the Church enters into the 21st Century.*

Black parochial school gets Reagan's eye

By Steve Gorecki

CHICAGO (NC) — Providence-St. Mel High School "lit a candle and we saw it all the way in Washington," President Reagan said last month as he helped launch a national $6 million drive to raise funds for the predominantly black parochial school on Chicago's West Side.

In his second visit to the school in less than a year Reagan, who accepted the school's invitation to be honorary national chairman for the fund drive, said, "I am delighted to be back. Last summer I had said that I had wanted to come back and see the progress you make.

"PROVIDENCE-ST. MEL is a shining example to other high schools throughout the United States," the president said, adding that with efforts like the fund drive and continued private initiative, "today's problems can be tomorrow's victories. There is nothing we can't do if we work together."

"Just as schools must meet the challenges for the future, so must government and private individuals," Reagan said.

Reagan's appearance at the school was a follow-up to a visit he made last May after he had heard of the efforts of parents and teachers to keep the school open. The Archdiocese of Chicago decided in 1978 to end its annual subsidy to the school because of declining enrollment.

SINCE REAGAN first put the school in the national spotlight, according to a White House press release, Providence-St. Mel has raised about $500,000 in contributions from foundations, corporations and individuals throughout the country.

"I am certainly impressed with what you're doing," Reagan said during his hour-long visit Jan. 19. "I had called W. Clement Stone after my first visit here one year ago and he immediately became involved." Stone, a Republican millionaire philanthropist had issued a $100,000 challenge grant to aid the school.

The president was warmly received by the student body which packed the school auditorium. He also visited a computer laboratory which was opened after his first visit.

ADMIRING THE school's initiative in computer training, he said, "Providence-St. Mel is providing a lesson in leadership. In the Sunday papers every week there are pages of ads begging for people in the science and engineering fields because there are no trained people to fill these jobs. Providence-St. Mel is meeting that need."

"I remember when a year of Latin was mandatory. Now at Providence-St. Mel one year of computer studies is mandatory," the president said. "I didn't do too well at learning Latin and I don't think I would do too well with computers either," he added.

Praising Principal Paul J. Adams III and the entire school, Reagan said, "Providence-St. Mel has been called a hard work high school. You have proven that today."

REPEATING HOW he had first heard last year about the "success story of Providence-St. Mel" and "wanted to see it first hand," the president said, "Something like this has got to be continued.

"You can feel it even before you get into the building. There is a real vibrancy here."

Referring to a remark made that one of the school's funding priorities, besides financial aid for students, was the repair of a leaky roof, the president said, "If you learn anything while fixing the leak in your roof, maybe you can help us in fixing the leaks from the White House."

PRINCIPAL ADAMS thanked the president for "sharing our dream, for believing in Providence-St. Mel. It is the most rewarding job in my life to receive President Reagan at Providence-St. Mel for a second time. It is truly unbelievable."

White House spokesman Larry Speakes said Reagan, who last year was named honorary chairman of the school's new board of governors, wanted to return to the school to check on its progress.

Another reason for the return visit, according to White House aides, was to smooth out political difficulties the Reagan administration has had with black voters.

USCC hits Americans United aid report

WASHINGTON (NC) — An Americans United for Separation of Church and State report on state aid to students in non-public schools is "filled with gross inaccuracies and misleading information," according to Richard E. Duffy, U.S. Catholic Conference representative for federal aid.

Duffy's comments were made in a letter to Albert J. Menendez, director of research for Americans United and author of the article on the report that was published in the October issues of ***Church and State,*** Americans United's official publication.

DUFFY SAID the report, which claimed that more than half of the states have at least an "arguably unconstitutional" program of aid to parochial schools, was the result of "shoddy" research and he suggested that Church and State might want its readers to know "the real facts on "state of state aid."

Citing his own research, Duffy said that 10 of the 26 states which the report lists as having state textbook loan programs for students attending private and parochial schools do not even have state textbook loan programs.

Also, Duffy said that 12 of the 14 states listed by Americans United as having state programs which loan instructional materials and equipment to children attending non-public schools do not have such programs.

THE REPORT listed seven states as providing subsidies to non-public schools for state-mandated administrative services such as testing and record keeping but Duffy said that three of the states named — Minnesota, Mississippi and North Carolina — have no such program.

And although the state of North Carolina mandates that all students must take required tests, and supplies and scores the tests, Duffy said "this is a far cry from a per-pupil subsidy for administering tests and keeping records," as the report said.

Four of the states which the study said provide subsidies for school lunch in addition to the federal subsidy do not do so, Duffy said.

DUFFY SAID after reading the American United report he contacted Catholic school superintendents in the states listed to validate the accuracy of the study's findings.

"These individuals would surely know the types and kinds of state aid provided to their students," he said.

Parishes, CCS, USD contributing to jobs 'Search'

By Sue Nowak

ALCALA PARK — When it comes to battling unemployment, "The Church is on the front line" with job seekers, Father Douglas Regin told a job program luncheon at the University of San Diego last week.

Priests from as far away as Chino came to the meeting for details on how to help the unemployed in their parishes. They listened to talks about low- and no-cost resources for parish employment groups presented by the organizers of job programs at three local parishes and by Father Regin, director of Catholic Community Services.

SOME UNEMPLOYED persons are "terribly tormented" by guilt and loss of self-worth, Father Paul Palmitessa, an associate at Our Mother of Confidence Church said. "So we thought we would address those kinds of feelings. We wanted to address the more personal issues" facing the unemployed, he added.

"Search" group members talk about their feelings in tightly-structured weekly meetings that last about two hours. The moderator rotates weekly and is chosen from the group.

Participation in a Search group at Our Mother of Confidence Church is limited to the unemployed who want full-time work or those who think their present employment is temporary until they find a job more suited to their skills and training. Anyone who found a job while participating in the group is welcomed to continue, Father Palmitessa said.

THE JOBLESS often find they can't express themselves in front of employed people, and in addition may feel the employed seem to talk down to them, Father Palmitessa noted.

"It happened that it (Search) started at Our Mother of Confidence, but it could be started anywhere," Father Palmitessa told the group.

"A very painful letter" from a jobless man in La Jolla was received by both Msgr. Patrick Fox, pastor of All Hallows, and Msgr. James Gilfillan, pastor of Mary, Star of the Sea, Sara Finn, publicity director for USD said. Msgr. Fox contacted Mrs. Finn and other parishioners asking what could be done.

THEIR ANSWER was a meeting held jointly by the La Jolla parishes. It was attended by 34 people who "were looking for new information" on how to find jobs, Mrs. Finn said.

Over 100 people attended the second meeting, a job awareness night. "We haven't turned anybody away," Mrs. Finn said. The job seekers don't have to be Catholic to attend the monthly meetings, to file a resume or to consult the jobs board.

Retraining and relocation are alternatives some unemployed persons have had to consider, she said. The man who posted the letter that led to the foundation of the outreach accepted a job in the Los Angeles area. "The first fruits of the entire program is this gentleman got a job," Msgr. Gilfillan said.

"WE WILL probably never know how many jobs" have been filled through the La Jolla program, Msgr. Fox said, although he could say one woman found work that first job awareness night that was also attended by 18 employers.

"Just the fact that we have shown people we are interested in their welfare is enough," Msgr. Gilfillan said.

Father Regin agreed that an expression of concern and support is important. "The fact that the Church is on the front line...that says an awful lot to our people," he said.

SUPPORT GROUPS like "Search" cost very little, Father Regin said. Job boards such as the one at All Hallows are low-cost if volunteers can be found to update the listings. The job seekers at All Hallows keep their board up-to-date.

Father Regin suggested directing job seekers to community college classes that deal with unemployment problems and job training; the community college district will supply classrooms and a teacher if 20 persons will sign up for a class, he said.

Catholic Community Services can provide counseling and emergency food assistance to deal with the immediate needs, Father Regin added. Sixty percent of CCS clients are eligible for a fee waiver or reduction, and in December, CCS served 5,000 with emergency foodstuffs and many of these were "people who have never had to have emergency assistance before."

EMPLOYERS IN each parish could be contacted to start training and retraining programs funded by tax incentives that are available, the priest said.

In addition to Msgrs. Fox and Gilfillan, diocesan priests attending the meeting at USD included Father Frederick Florek, pastor of St. Mary, Escondido; Father Raymond Kirk, pastor of Our Lady of the Sacred Heart; Father Malachy Maginn, pastor of St. Margaret Mary, Chino; Father Barry Vinyard, representative of the priests' council and an associate at St. John, Encinitas; and Father Donald Kulleck, pastor of St. Pius X, Chula Vista.

FATHER FLOREK, who was recently transferred from St. Elizabeth Seton parish in Carlsbad, has not fully assessed the unemployment problem in Escondido. But "there was a problem at St. Elizabeth Seton's," he said.

There he saw the "very traumatic" effect unemployment had on parishioners who had to take jobs that considerably lowered their standard of living.



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'The more volunteers we have, the more babies we save...'

By Sue Nowak

SAN DIEGO — Vivid photographs of aborted babies are rarely used to make a point at Birthright, a pregnancy counseling agency that is not Catholic but happens to be staffed mostly by Catholics.

"It's not our purpose to have people develop great guilt, especially the very young," Catherine Ewers, director of local Birthright said. Volunteers at the tiny Birthright office behind the St. Jude rectory on Boston Avenue take "the big sister" approach, letting pregnant women know someone supports them if they decide to have their baby.

SOMETIMES ALL it takes to save a life is an outside person giving the woman confidence, Mrs. Ewers said.

Counseling, free pregnancy testing, transportation and referrals come part and parcel with moral support for Birthright clients. Baby and maternity clothing and furniture are also given to those who need it, Mrs. Ewers said.

Last year Birthright handled 85 cases — roughly twice as many as the year before. Volunteers know they "lost" four of those. "You don't win them all. You have to be able to take that," Mrs. Ewers said. Feeling rebuffed personally is only part of the pain. "You've lost the baby and that isn't easy to take."

BUT "VICTORIES" are plentiful. Mrs. Ewers and her volunteers rate the effectiveness in face-to-face contact at 99 percent. "We don't do as well over the phone because the warmth and love we can give is not evident," Mrs. Ewers said.

Some clients call or drop by thinking Birthright is an abortion clinic. They are met by volunteers, most of them young women, who encourage them to think about carrying the baby to term.

In one case a small woman and her large, dominating husband came in asking for an abortion. "You could tell she didn't want one (an abortion)," Therese Bajo, a volunteer said. Tears were streaming down the woman's face as her husband said he wasn't ready for a baby.

"WE JUST sat down and talked it out. Through us she was able to tell her husband she did not want to kill her baby. Her want and desire turned the whole situation around," Miss Bajo said.

The woman later told Miss Bajo that before she and her husband left for "the abortion clinic," she prayed that she would be able to keep her baby.

Miss Bajo remembers the episode as a victory because "I don't think we made the husband feel low, but helped him see the bright side of the situation."

FOR OTHERS, such as young, unwed mothers, pregnancy is a dark, gloomy prospect. "Just as the law allows the teen to have an abortion without parental consent, she can have a baby without their consent," Mrs. Ewers said.

Birthright staffers counsel, but do not pressure, young unwed mothers to give their babies to adoption agencies. They often hear the lament that the mother would rather have an abortion than have a child she will never know. "That widespread 'me generation' way of thinking boggles my mind," Mrs. Ewers said.



BIRTHRIGHT VOLUNTEERS — From left, Ann Weaver, Therese Bajo and Jeanne Wheeler with gifts for the newborn donated by Our Lady of Refuge parish.

For those who decide to have their children a new "drop-in parenting center" has been opened. Birthright clients and other interested parents can get together for advice or just to talk on Thursdays from 12:30-2 p.m. at the office, which is open weekdays 9 a.m.-1 p.m. or anytime by appointment.

IF BIRTHRIGHT had more volunteers, it would be open all afternoon, Mrs. Ewers said. I' s been "touch and go" staying open for the hours they have, Mrs. Ewers added.

"There are so many people who want to oppose abortion but don't know how. It doesn't take any great training to help a woman get rid of that pressure that makes her feel like she has to have an abortion."

NEW BIRTHRIGHT offices are scheduled to open in El Toro in Orange County and in Los Angeles County. In San Diego, three Episcopalian women volunteers are being trained so they can open an office in the South Bay.

Mrs. Ewers is blunt about the success of anyone who tries to help. "The more volunteers we have, the more babies we save."

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Lay eucharistic ministers reach out to the shut-ins

CHULA VISTA — Nursing home patients, shut-ins and the terminally ill receive Communion from hundreds of lay people who serve local parishes as extraordinary ministers of the eucharist. As one of them said, he doesn't have to "become tough or hard hearted" to do the work, he just needs to see the value in "going to people who can't come."

For more than 10 years Al Monschien of Chula Vista has been a lay minister. He's the coordinator of the 35 St. Rose of Lima parishioners who take communion to those who can't come to church.

A RETIRED Navy man who "served his full sentence," Monschien devotes much of his free time with patients at Bay General Hospital. Each day except Saturday someone brings communion to Catholics at the Chula Vista acute care hospital.

He, his wife Harriet, and the other lay ministers also visit resthomes and sanitariums.

Priests and deacons at St. John parish in Encinitas make the first contact with those who need Communion in their residences. The parish has 35 Eucharistic ministers in "a full range of ages," Deacon Richard Corder said. In addition to serving at Masses, "just about any of them will go anywhere, anytime," he said. That includes Encinitas Scripps Hospital, Oceanview Convalescent Hospital, San Luis Rey Mental Hospital and some smaller board and keep homes.

MOST OF the Sisters of St. Clare at St. John parish are also ministers of the Eucharist, Deacon Corder said.

Bringing Communion to shut-ins "is a delightful experience because they're looking forward to it and to seeing someone from the outside," said Jim Smith, one of the 37 ministers at St. Michael, Poway.



Photo by Sue Nowak

Harriet and Al Monschien
"Going to people who can't come"

Thirty of these special ministers are available to shut-ins. Each Sunday two Eucharistic ministers are scheduled to visit Pomerado Hospital. On the weekdays, priests take communion to the hospital, Smith said.

THE LAITY say prayers, read from the Bible and then distribute Communion. The experience is far from depressing, he said. "It gives us all a breath of spring."

Ministry to the homebound of Blessed Sacrament parish extends beyond distributing Communion, parish secretary Terry Bulat said. Each Eucharistic minister has one shut-in to visit, but they also distribute newsletters and parish bulletins.

Some Blessed Sacrament volunteers take part in a special liturgy at Del Capri Terrace Convalescent Hospital. Before distributing Communion there, the ministers lead group singing and read Scripture. Blessed Sacrament's special ministers also visit Alvarado Convalescent Hospital, Villaview Community Hospital and College Park Hospital.

A TELEPHONE network that has been credited for saving a life is another of Blessed Sacrament's programs for homebound persons. Shut-ins call each other once a day just to make sure they are all right. A few years ago, one of those parishioners did not answer the phone, so the sister followed up on it only to discover the person had fallen and needed medical attention.

Washington Letter

By Jim Lackey

When is enough (not) enough?

Ever since he realized that the federal budget could not be balanced by 1984, President Reagan has been arguing that much of the huge budget deficit was built in by previous administrations and previous congresses.

Reagan now has sent to Congress his 1984 budget, a budget which, if the president had been able to follow through on his campaign promises, would have shown a balance between income and expenditures instead of a $189 billion deficit. With that budget Reagan has also sent to Congress his lengthiest discourse to date on what his administration now calls a "structural deficit" over which it has no control.

THE STRUCTURAL deficit, the administration says in its budget documents, is caused by several factors, including a vast expansion of the nation's "social contract" since the early 1960s as well as an expansion of other federal entitlement programs such as welfare and food stamps.

Based on an economic theory that federal taxes and federal spending should not exceed about 20 percent of the Gross National Product (the total value of the goods and services produced in a nation in a year), the administration contends that this expansion of social programs has led to increasing tax burdens and an increasing claim on GNP by the federal government.

The social contract alone — Social Security, Medicare and Medicaid — has increased from 2.7 percent of GNP in 1963 to 4.0 percent of GNP in 1970 to 6.8 percent of GNP in 1981, according to administration figures.

OTHER entitlement programs, meanwhile, have increased their share of GNP, too, according to the administration. By 1981 those entitlements took an additional 3.3 percent of GNP, meaning that the social programs' total share of GNP was 10.0 percent, or more than half the theoretical 20 percent limit.

Defense spending, interest payments, other non-entitlement programs and other odds and ends in the 1981 federal budget, meanwhile, added up to 13.5 percent of GNP, bringing the total claim on GNP of the 1981 budget to 23.6 percent.

At the same time, the administration also contends, the slippage in the nation's defense posture has brought the need for an additional two to three percent defense claim on GNP, meaning that if defense needs were adequately met and all else stayed the same the total federal budget would exceed fully one-quarter of GNP.

BUT ACCORDING to the administration the economy cannot withstand the heavy taxation that would be needed to maintain such a massive claim on GNP. Thus, major reductions in non-defense spending along with tax cuts aimed at bringing the government's claim of GNP back down to 20 percent are, according to Reagan officials, the only solution.

Bringing such spending down, though, is difficult, given what the administration says is the "dependency" created by the existence of such social programs. Thus, according to the administration, much of the deficit is structurally in place and subject to correction only over long periods of time.

But advocates for the poor, including Church agencies, find the administration's logic faulty on several points. Besides the obvious argument that defense needs are not as great as the administration projects them, these groups argue that on the whole America is not overtaxed.

GRANTED, THE middle class may be paying as much tax as it should, especially with the increasing bite that the Social Security tax has been taking out of weekly paychecks. But some policy analysts argue that corporate tax reforms are long overdue, that lower taxes for business have not boosted U.S. economic growth, and that the third year of the personal income tax cut due to take effect this summer should be reduced or repealed for those earning more than $50,000.

Such changes, these analysts argue, could narrow future deficits without harming economic recovery.

Besides questions of pure economics, a committee of U.S. bishops last fall argued that the guiding force for the current budget debate should be human dignity and fairness.

"THE RENEWED prosperity and security that we seek as a nation must not be purchased at the expense of the poor," said the bishops' Committee on Social Justice and World Peace in a statement issued last November.

Efforts aimed at protecting and benefiting the poor and weak, the committee added, "will contribute to a sound and lasting renewal of our nation."

Report on homosexuality seen as an 'attack on the Church'

SAN FRANCISCO (NC) — The newly appointed chairman of the San Francisco archdiocesan Commission on Social Justice said a report issued last September by a commission task force on homosexuality "is an attack on the Church."

At a meeting of the commission Jan. 19, the chairman, Msgr. Peter G. Armstrong, said the report "has caused many problems in our own local Church and nationally and even internationally."

THE IMPRESSION has been given publicly that the report is speaking for the Church, which "it, of course, is in no way doing," Msgr. Armstrong said.

The report said the Catholic Church does not have a viable sexual ethic on homosexuality, divorce and remarriage, contraception and premarital sexual relations. It said the traditional distinction in moral theology between homosexual orientation, held to be morally neutral, and genital homosexual behavior, condemned as morally wrong, was "practically meaningless and pastorally useless."

In December Archbishop John Quinn of San Francisco said the report contains much that is contrary to Church teaching, but represents a point of view "which cannot be simply ignored or dismissed out of hand."

MSGR. ARMSTRONG said at the Jan. 19 meeting that he and Archbishop Quinn are concerned about what has been traditionally referred to as the "semi-autonomous" status of the Commission on Social Justice.

"Archbishop Quinn feels very strongly that the commission is an arm of the Church," Msgr. Armstrong said, "and that it is not autonomous in any way."

Several commissioners, backing the report, said they did not necessarily agree with everything in it, but considered it to be a "working document." They said the Task Force on Gay and Lesbian Issues must continue in existence in order to implement those things in the report with which the commission agrees.

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Protestants, like Catholics, draw fire on many 'social' issues

By Tracy Early

NEW YORK (NC) — The president of the National Council of Churches has discovered that he and the president of the National Conference of Catholic Bishops have more in common than their Christianity: both head religious organizations whose stands on issues arouse frequent controversy in a secular world.

For the NCCB's president, Archbishop John R. Roach of St. Paul-Minneapolis, controversy currently centers on a proposed NCCB pastoral statement on nuclear war. United Methodist Bishop James Armstrong of Indiana, NCC president, faces an anti-NCC blast that is more wide-ranging and includes accusations that the NCC is leftist-oriented. Both organizations draw flak from some of the same quarters.

CONTROVERSY HAS marked the NCC since the organization was founded in 1950 and can be traced back to the NCC's predecessor, the Federal Council, founded in 1908.

In its present phase the controversy involves a small new organization in Washington, the Institute on Religion and Democracy; an article in the January ***Reader's Digest*** magazine which followed a ***Digest*** article of August 1982 on the World Council of Churches; and the Jan. 23 edition of the CBS-TV program ***60 Minutes.*** Many complaints from various sources have been made about the NCC. Overall, they focus on charges that the NCC has followed a leftist political line.

One aspect of the "common dynamics" which Bishop Armstrong said affects both the Catholic bishops and the NCC concerns the churches and social justice.

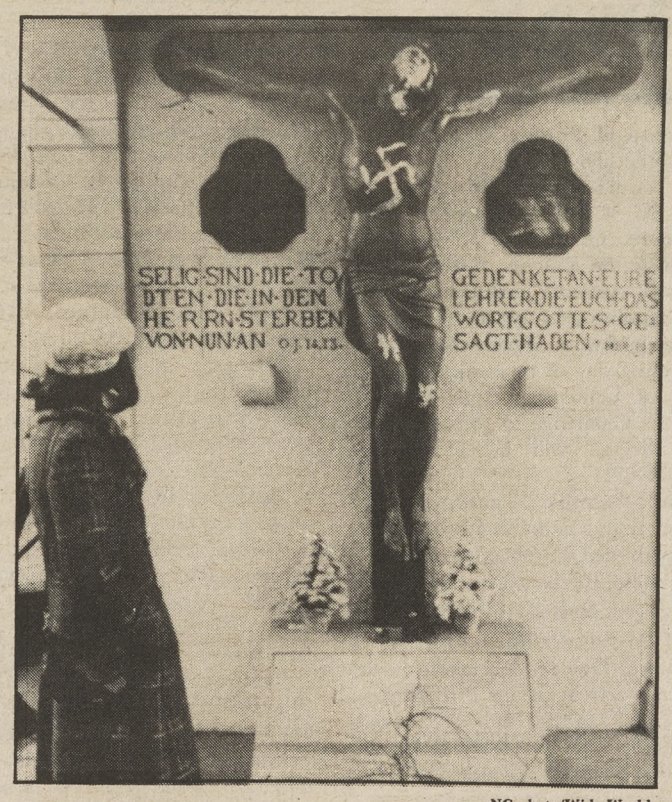
Cardinal Joseph Bernardin of Chicago has called American poverty "the social sin of our time," criticized President Reagan's attempt to shift responsibility for the poor from government to private charity and lamented that the social encyclicals are too little known.

THE POPES in encyclicals have set forth an extensive body of teaching on social justice, from Leo XIII's *Rerum Novarum* (1891) through Pius XI's *Quadragesimo Anno* (1931), John XXIII's *Mater et Magistra* (1961) and Paul VI's *Populorum Progressio* (1967) to John Paul II's *Laborem Exercens* (1981).

A less unified but comparable tradition, often called the "social gospel," has developed in the Protestant world and finds expression in the NCC and its rejection of Reagan's approach to public policy. As in the Catholic Church, this stance also leads the NCC to support such causes as the J.P. Stevens boycott (involving corporate treatment of textile workers) and the United Farmworker campaigns led by Cesar Chavez.

Not only are these positions disputed, but the underlying orientation is questioned. People who think the churches should concentrate on evangelizing the unconverted, instilling personal morality and strengthening faith as an inner resource accuse the churches of detouring from religion to politics.

ALONG WITH this criticism often come charges that church leaders are pro-Soviet Communists, soft on Communism or dupes of Communists or that their thinking follows Marxist-Leninist ideology.



NC photo/Wide World

VANDALS' MARK — Vandals disfigured a crucifix with swastikas in a Nuremburg, West Germany cemetery; several gravesites were also defaced.

NCC leaders say they oppose Communism but do not think they should make anti-Communism their controlling principle, ahead of peace and justice concerns.

In the Catholic Church, conservative critics have hit Religious orders and others influenced by liberation theology. Members of such groups, Protestant as well as Catholic, often find the concrete programs of countries such as Communist-ruled China or Cuba closer to the demands of social justice than the apartheid of South Africa or life under right-wing dictatorships. Their critics say they thus wind up supporting left-wing totalitarianism.

ATTACKS ON the World Council go along similar lines, but currently spotlight the WCC's "anti-racism" grants to such groups as the Patriotic Front, a guerrilla group that helped win the independence of Zimbabwe, formerly Rhodesia. Critics say these groups resort to violence; the WCC says it supports only their humanitarian endeavors.

Although the National Council of Churches and the World Council of Churches are separate organizations, they work cooperatively and have essentially the same constituency. The NCC has 32 member churches with 40 million members. The NCC includes all the main Orthodox bodies, which have exerted influence in such matters as blocking a pro-abortion statement.

The NCC also has extensive Catholic participation, including Catholic membership on its Faith and Order Commission. Still, the NCC is primarily liberal Protestant, and its leading members include the United Methodist Church, United Presbyterian Church and United Church of Christ.

THIS SECTOR of Protestantism has often been assailed in the ***Reader's Digest,*** as in a 1950 article, "Methodism's Pink Fringe." Fundamentalists also have denounced it perennially for theological as well as social liberalism. And, as in the furor over Pope John Paul II's meeting with the Palestine Liberation Organization's leader, Yasser Arafat, many Jews have become critical of the NCC because of its policy on the Middle East.

Controversy, however, reached a new level of public awareness when the ***60 Minutes*** program appeared in the same month as the ***Reader's Digest*** article, both giving the Institute on Religion and Democracy a prominent role.

Founded only in 1981, the IRD has quickly attained prominence by combining diverse forces for a concerted effort. It is headed by Edmund Robb, a United Methodist evangelist from Texas, and includes other conservative evangelicals. They are aligned with political neo-conservatives — particularly David Jessup, who joined the United Methodist Church only months before he became part of the IRD campaign, and Penn Kemble, who expresses no religious commitment. Financing came from such groups as the Smith Richardson and Richard Mellon Scaife foundations, backers of conservative causes. Michael Novak, a critic of various developments in the Catholic Church, including the U.S. bishops' approach to nuclear disarmament, was among several Catholics on the IRD's founding board.

AT A PRESS conference following the ***60 Minutes*** broadcast, Robb said that the IRD is "not criticizing the church because of social involvement. What we are concerned about is a bias toward the totalitarian left."

To write its theological statement, the IRD enlisted the Rev. Richard Neuhaus, a Lutheran editor formerly with the Missouri Synod, now affiliated with its offshoot, the Association of Evangelical Lutheran Churches — neither an NCC member.

Like Bishop Armstrong, although from a different perspective, Mr. Neuhaus sees common elements in the Protestant and Catholic situations. In the 1981 (Father) John Courtney Murray lecture, given under Jesuit auspices, Mr. Neuhaus said mainline Protestants had abdicated the task of providing a public philosophy based on Christian values and that Catholics had the resources to take up the job.

BUT HE SAID the question remains "whether the intellectual and episcopal leadership of American Catholicism has not been weakened by its excessive zeal in 'Americanizing' itself in the image of mainline Protestantism."

El Salvador violence up as papal trip nears

SAN SALVADOR, El Salvador (NC) — Bishop Arturo Rivera Damas said last Sunday that "indiscriminate bombing" by the Salvadoran Army was the cause of many civilian deaths during the recent bloody battle for the town of Berlin, in which more than 250 noncombatants were killed.

He also called for a truce in the country's three-year-old civil war in honor of Pope John Paul II, who will come to El Salvador in early March as part of an eight-day, eight-country papal visit to Latin America, the pontiff's 17th foreign trip.

BISHOP RIVERA, apostolic administrator of the Archdiocese of San Salvador, made the remarks in his regular Sunday homily at the San Salvador cathedral.

He said a Church count showed that rebel fire killed 27 soldiers and four civilians in the battle for Berlin and elsewhere in the country in the week last Thursday.

"But above all," Bishop Rivera added, "we lament the deaths of 258 persons, as of yet unclarified, that occurred in military operations. Many of them were caused by indiscriminate bombings in the occupied zones."

GUERRILLA FORCES held Berlin, a farming town of 30,000, for two days before the Salvadoran Army retook the community 72 hours before Bishop Rivera's homily.

Bishop Rivera also had sharp words for the rebels. He wondered aloud whether the political and military aims of the rebels justified "the suffering of thousands of persons" in Berlin.

He also denounced right-wing death squads which he said had captured 25 persons and killed 37 more in recent days.

"This is the reality that this country will present to Pope John Paul, even though there are political parties that would try to cover it up...or others who would exaggerate it," Bishop Rivera said.

HE CALLED on both sides to avoid reprisals against residents of towns like Berlin that change hands after occupation by either government forces or the guerrillas.

The battle over Berlin was another sign of the new intensity that the Salvadoran civil war has taken on in recent weeks. A number of residents reported the bombings of rebel positions in Berlin while others reported that rebels torched shops in the city. The Army has denied bombing the city.

Pope John Paul will visit El Salvador during an eight-nation Central American and Caribbean tour March 2-9, the Vatican announced over the weekend. The visit has been planned for several months.

THE PONTIFF'S first stop will be in San Jose, Costa Rica, his last Port au Prince, Haiti. Other stops will include Nicaragua, where the hierarchy is in confrontation with the Marxist Sandanista regime, which includes several priests; Panama; Guatemala; Honduras; and the recently independent Belize.

Speaking to several thousand people waiting in St. Peter's Square under a light rain for the regular Sunday noontime recitation of the Angelus, the pontiff said, "On the first day...in San Jose, Costa Rica, I will have the consolation of meeting the bishops of the episcopal symposium of Central America, and...before leaving...I will join — in the Cathedral of Our Lady of Perpetual Help — the bishops of the Latin American Bishops' Council (CELAM), who will be in Port au Prince for their general assembly."

Pope John Paul said he hoped the trip to "countries so dear to my heart and, many of them, so tried," would be "enriched with abundant fruits."

THE TRIP will be the pontiff's fourth to Latin America.

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Around the Diocese

Sunday Mass, a Catholic Liturgy for Television
Sunday, Feb. 13, 7 a.m.
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Rev. Joseph Battaglia
Celebrant

Valentine dance, with music by Sound Investment, Friday Feb. 11, 8:30 p.m.-12:30 a.m., St. Martin parish hall, 7710 El Cajon Blvd., La Mesa. Door prizes, dance contest, no-host bar. Tickets $4.

Trip to Puerto Vallarta or Las Vegas, including lodging and airfare, are the door prizes at Blessed Sacrament School's Las Vegas Night, Feb. 12, 7 p.m.-midnight in the hall at 56th and El Cajon Blvd. Tickets, which cost $10 or $17.50 for couples include buffet dinner with wine, stack of chips and a chance at the trips. Details:582-3862.

Valentine dance featuring ***The San Diego City Limits*** will be held Feb. 12, 9 p.m.-1 a.m. at the Barona Community Center, 1095 Barona Road on the Indian reservation. Sponsored by the Barona Mission Society, tickets are $3.50 each and $6 for couples. Persons under 14 must be accompanied by a parent. Information: 443-3412.

Luncheon and card party, Feb. 12 at noon in St. Rita church's auditorium. Many games played. Reservations: 263-9152, 264-8019 or 461-2056.

Mardi Gras card and game party sponsored by the CDA of America, court of Our Lady of the Holy Spirit no. 2218 will be held Feb. 12 at noon at Holy Spirit Hall on 55th St. off College Grove Way. Cost $2.50. Reservations: 264-5739 or 263-5324.

Luncheon-games-card party sponsored by St. Didacus Altar Society will be held Feb. 12 at noon in the school hall at 4630 34th St. Donation is $3. Reservation: 282-8421 or 295-2404.

"Living Well," presented by Sister Eunice Wundrow, R.N., Feb. 12 from 9 a.m.-4 p.m., will focus on breathing, relaxing and imagining techniques. Bring sack lunch. Suggested donation is $10. Sponsored by La Providencia House of Prayer, 6913 Mewall Drive. Information: 698-6775.

Corporate communion Mass and breakfast at St. Clair building of St. Catherine Laboure church, Feb. 13 at 9:30 a.m. Sponsored by the Knights of Columbus Father Thomas B. Austin Council no. 4958. Knights, their families and guests will form outside church at 9:15 a.m. Details: 277-6316.

Master Catechist day of renewal, Feb. 13 from 2-7 p.m. at University High School. "Discipleship: the Challenge to Journey" by Father Steve McCall will be presented. Reservations: 574-6311.

Walk around Spanish Landing with Stalpar, club for single Catholics over 35 who are free to marry in the Church. Meet Feb. 13 at 12:30 p.m. at Sportfisherman's Landing, North Harbor Drive and Scott Street. Rest and refreshment stops planned.

Journal Renewal Day for those who have gone to a journal retreat at La Providencia House of Prayer, 6913 Mewall Drive. Reservations, made through Judith Duffy at 444-2903, are requested for the daylong Feb. 13 event.

Valentine potluck and general meeting of PATRONS, a support group for divorced and separated Catholics, will be held Feb. 13 at 6 p.m. at St. Therese Hall, College and Navajo. Details: 278-8239.

Immaculate Conception Fraternity of the Secular Franciscan Order will meet Feb. 13 at 1:30 p.m. at Immaculate Conception Church in Old Town. More: 298-7038.

Las Vegas bus trip, sponsored by Court Our Lady of San Diego, no. 1878, Catholic Daughters of the Americas, Feb. 25-27. Proceeds will be donated to Madonna Manor. Bus fare, room at Marina Hotel on the strip, two buffets and coupon book costs $57.50. Reservations, due by Feb. 14, are available at 477-7908.

Games night for Stalpar club. Bring your favorite game to 5659 Meredith Ave., Feb. 19 at 7 p.m. Refreshments served. Cost $2.50. Reservations, due by Feb. 15, can be made at 582-2127.

"The Male/Female Crisis" is the subject of part three in a five-part film series called "Creating Family." It will be shown Feb. 15, 7-8:30 p.m. at St. Brigid Parish Center. Collection taken. More: 483-3032 or 292-1492.

San Diego Deanery DCCW will meet Feb. 21 at 10:30 a.m. in the Knights of Columbus Hall, St. John of the Cross Compound. Meeting, Mass and lunch planned. Discussion of April 10 project at Fiesta Dinner Theater is slated. Donation $3. Reservation, due by Feb. 16, can be made at 442-2334 or 469-8898.

Talks on Vatican II, the second of three by Religious of the Sacred Heart Sister Agnes K. Murphy, continue Feb. 16 at 7:30 p.m. at Our Lady of Grace Field House, El Cajon. Details: 469-3901 or 299-3639. Free.

February meeting of Court Mother of Divine Grace no. 1687, Catholic Daughters of the Americas, is on the 16th at the Ocean Beach Woman's Club, 2160 Bacon St. Rosary at 12:45 p.m. will be followed by the meeting.

Auditions for ***Carousel*** will be held Feb. 16-18 from 6-9:30 p.m. at Our Lady of Peace Academy, 4860 Oregon St., according to Thomas Rusch of Covenant Ark Theatre. Actors, actresses, singers and dancers of all ages needed for the May production. Information: 283-4774 or 584-8607.

"Journeying through Lent" is a two-part "days of prayer" series for Thursdays in Lent beginning Feb. 17 at La Providencia House of Prayer, 6913 Mewall Drive. Reservations: 698-6775. Each day runs from 9:30-5 p.m. concluding with a soup and bread "Supper for the Poor" from 5-7 p.m. Participation in all or part of the day is encouraged. Details: 698-6775.

Potluck dinner with guest Deacon Carl Shelton who will speak on his visit with Mother Teresa in India, Feb. 17 at 6:30 p.m. at Our Mother of Confidence Church hall. Bring non-perishable food item for the hungry in San Diego and Tijuana. Sponsored by OMC youth group and Knights of Columbus, Father Thomas. B. Austin Council no. 4958. Reservations: 453-0143 or 277-8840.

Children/family liturgy planners' workshop and idea session will be held Mar. 9, 7-9 p.m. at Our Lady of the Sacred Heart School, 4106 42nd St. Fee: $2. Register by Feb. 18 at 293-3375.

Fabulous 50s dinner dance at Naval Station CPO Club, held by PATRONS, Feb. 18 at 7:30 p.m. Reservations and information: 281-5923.

Luncheon and card party of St. Patrick's young adult group, Feb. 19 at noon. Donation $3.50. Reservations: 291-9122.

Secular Francisans (Third Order) meet in Mission San Luis Rey parish center near Oceanside, Feb. 20 at 1 p.m. Visitors welcome.

Brunch for PATRONS at La Casa Del Patron will be Feb. 20 at 12:30 p.m. Reservations and information: 281-6876.

Mass and healing service celebrated by Father Jerry Bevilacqua, Feb. 22 at 7:30 p.m. at Holy Family Church, Linda Vista. Details: 284-2674.

Two nights in Palm Springs, a tour of movie stars' homes and a visit to the Indio Date Festival are part of a trip planned by St. Patrick Seniors, Feb. 23-25. Openings are available for friends and guests. Accommodations, some meals and extras are included in $168.50 double occupancy price. Information: 282-7109.

Basic catechist course offered at St. Charles, Imperial Beach, Feb. 24, 6-9 p.m. Taught by Nancy Higginson and Jeanne Coleman. More: 429-0742.

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"One of the first things I began to discover when I went there in 1974 was how the poor understand God as savior. In the midst of their poverty, persecution and pain, they believe deeply in a God who saves."

Sister Peg says that her own background of comfort and love had perhaps sheltered her and that "I never felt that I needed to be saved from anything.

The tragedies and the terrors of living among the poor of such a country have left their mark on her. "I learned that there's nothing romantic about being poor, a lesson which could only have been learned by living with these people."

As she spent more years in the barrio she was drawn to reflect more and more "on the mystery of Jesus born poor, not in a pretty little stable, but a God born poor in the cold and dirt, like the kids in the barrio."

Many of her beliefs were shattered as she marveled at the simple faith around her, with affection and friendship. "I have the Good News of salvation preached to me by the poor, as well as the Good News of justice and mercy. I thank God that the poor of Nicaragua have made an option for me."

Let's make ourselves poorer by helping Sister Peg and her fellow missionaries with our gifts. The love of money is the root of evil, as Scripture tells us.

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SCHECHTER, Marian C. Mother of Sylvia M. Stewart and Lorence W. Schechter; three grandchildren; seven great-grandchildren; one great-great-grandchild. Funeral Mass: Feburary 3 at St. Therese Church.

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SPINALI, Domenica. Mother of Marion Fazio, Sarah Strazzulla, Frank, Dominic, Joseph and Salvator Spinali; 21 grandchildren; 28 great-grandchildren; eight great-great-grandchildren. Funeral Mass: January 28 at Our Lady of The Rosary Church.

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CIPRIANO, Martinez "Tanie". Husband of Gloria Martinez; father of Sandra and Roy Martinez; brother of Vicente, Ray, Joe and Luis Martinez; two grandchildren (Christina and Lenny). Funeral Mass: January 31 at Immaculate Conception Church.

Goodbody Mortuary

JONES, James Bernard. Husband of Lillian M. Jones; father of Patricia Ann, Christopher A. and Clyde Jones; six brothers and four sisters. Funeral Mass: February 1 at St. Patrick's Church.

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Padre Arias designado Obispo en Newark

El Papa Juan Pablo II designó al padre David Arias, de la Orden de los Agustinos Recoletos, Obispo Auxiliar de la Arquidiócesis de Newark, Nueva Jersey. Esta designación convierte al Padre Arias en el decimoquinto obispo hispano de Estados Unidos.



Father David Arias

Al momento de su elevación, el Padre Arias era Director del Apostolado Hispano de la Arquidiócesis de Nueva York, posición que desempeñaba desde 1978. Antes, el nuevo obispo había sido, desde 1969 hasta 1978, director del Movimiento de Cursillos de Cristiandad, también en Nueva York. Monseñor Arias nació en Mataluenga, Provincia de León, España, en 1929, y fue ordenado sacerdote en 1952 en un hecho histórico: cuando en el Congreso Eucarístico Internacional en Barcelona España, se ordenaron 840 sacerdotes al mismo tiempo. Nunca antes ni después se ha visto semejante celebración en la historia de la Iglesia Católica.

AL HABLAR a la prensa, Monseñor Arias, quien será consagrado posiblemente en Pascua de Resurrección, manifestó que está muy agradecido a Su Eminencia, el Cardenal Cooke, por el apoyo que siempre le dió, y también a sus compañeros sacerdotes del Apostolado hispano, "y a mi padre Atanasio y mi madre Magdalena, quienes ya murieron." Monseñor Arias tiene en Nueva York a su hermano José, quien como él, es sacerdote, y también pertenece a la Orden de los Agustinos Recoletos.

El Padre Arias habló sobre la comunidad hispana y dijo: "Veo que progresivamente va hacia un desarrollo en todos los campos. Veo que no puede ser un movimiento rápido, o a saltos, sino progresivo; pero a pesar de las dificultades, creo que va caminando, y tiene mucho que aportar, tanto a la sociedad estadounidense, como a la Iglesia también."

Invitación

El Padre Juan Carlos Valencia Ortiz, Encargado Diocesano de Renovación Cristiana de la Diócesis de Mexicali, Baja California, hace extensiva una invitación a toda la Comunidad a asistir al IV Encuentro Regional de Renovación Cristiana los días 25 al 27 de febrero en el Auditorio del Estado en Mexicali.

Están invitados el Sr. Obispo Carlos Talavera, el Padre Onésimo Cepeda, y el Señor José Prado Flores, para el desarrollo de los temas Familia, Reconciliación y Trabajo. Para mayor información, llamen al 4-24-61 en Mexicali, B. Cfa.

Resumen de Noticias

CIUDAD DE MEXICO (NC) — Más de 26,000 residentes en los Estados Unidos firmaron peticiones de canonización de Juan Diego, el indio azteca quien la Santa Virgen se le apareció como Nuestra Señora de Guadalupe, las que fueron presentadas al funcionario eclesiástico encargado de la causa.

Las peticiones, reunidas por la Causa de Juan Diego y por la Cofradía de la Reina de las Américas, fueron entregadas a Monseñor Enrique Salazar durante el Ofertorio de una misa celebrada el 22 de enero por el obispo Jerome J. Hastrich de Gallup, Nuevo México, en la Basilica de Nuestra Señora de Guadalupe, de la capital mexicana.

El obispo Hastrich dijo en su sermón que Juan Diego es un destacado ejemplo de evangelización detro de la historia cristiana, porque ocho millones de personas se convirtieron y recibieron el bautismo en América Central, durante la década sigiuiente a la aparición en la que la Virgen dejó su imagen impresa en la capa de Juan Diego, en 1531.

Agregó el prelado que la historia de Juan Diego muestra claramente que un don especial es concedido al laico que, en cooperación con su obispo, da nuevo impulso y esparce los efectos del reino de Cristo en la tierra.

Monseñor Hastrich propuso que Juan Diego sea proclamado patrono universal de los laicos.

CIUDAD DE VATICANO (NC) — El Papa Juan Pablo II reinstauró sorpresivamente en el Nuevo Código Canónico los diez días santos tradicionales, de observación obligatoria según el rito latino de la Iglesia Católica.

La proyectada reducción de los días santos observados universalmente fue uno de los aspectos más publicitados del borrador final del nuevo código sometido el año pasado al pontifice para su aprobación. Sin embargo, en lugar de seguir esa recomendación, el papa restableció los diez días santos de observación obligatoria tradicional, además de los domingos.

Empero, el nuevo código permite expresamente a las conferencias episcopales que se dirijan a la Santa Sede solicitando autorización para abolir la observación de alguno de esos días. En los Estados Unidos, tradicionalmente, los católicos han observado sólo seis de ellos gracias a un permiso de larga data concedido por la Santa Sede.

En su mayor parte, el nuevo código simplemente pone en forma legal muchos de los cambios en las prácticas de la Iglesia que ya se encuentran en efecto desde las reformas introducidas por el Concilio Vaticano II, al comienzo de la década de 1960.

El nuevo código, apenas el segundo en la historia de la Iglesia y el primero desde 1917, fue promulgado por el Papa Juan Pablo II el 25 de enero y su texto oficial en latín, con un total de 1,752 canones, fue puesto a la venta en el Vaticano el 1 de febrero.

El código entrará en vigencia el 27 de noviembre, primer domingo de Adviento de este año.

classified ads

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LEGAL NOTICES

SUMMONS
Case No. D 181450

Superior Court of California
County of San Diego,
220 W. Broadway, San Diego, CA 92101

Soonkevin A. Lakeman (Petitioner),
Bertha N. Lakeman (Respondent)

NOTICE! You have been sued. The court may decide against you without your being heard unless you respond within 30 days. Read the information below.

If you wish to seek the advice of an attorney in this matter, you should do so promptly so that your written response or pleading, if any, may be filed on time.

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Si Usted desea solicitar el consejuo de un abogado en este asunto, deber.ia hacerlo inmediatamente, de esta manera, su respuesta o alegaci. on, si hay alguna, puede ser registrada a tiempo.

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Dated: December 3, 1982

/s/Kenneth J. Garrigan
Deputy Clerk

Attorney for Plaintiff:
Joseph B. Vrbancic, Esq.,
3838 Camino del Rio North, Ste. 162
San Diego, CA 92108

1/20, 27, 2/3

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LEGAL NOTICES

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Robert J. Ebbings, 900 Howard, Sp. 71, Escondido, CA 92025;
Rene Watson, PO Box 5695, Roswell, New Mexico, 88201;
Jeffery Bennett, 9737 Deerhollow Ct., Santee, CA 92071.

This business is conducted by a Limited Partnership.

/s/David Taddeo
(accountant for business)

This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County on Jan. 14, 1983

Statement expires Dec. 31, 1988
1/27, 2/3, 10, 17

FICTITIOUS BUSINESS NAME STATEMENT
83 01070

The name of the business:
'N' The NO Company
9621 Campo Road, Ste. K
Spring Valley, CA 92077

Is hereby registered by the following:
Dortheria Sullivan, 5565 Olvera Ave., San Diego, CA 92114;
Kenneth Florer, 1950 Oriskany, San Diego, CA 92139;
James Dever, 406 South Pine, Roswell, New Mexico, 88201;
Patrick R. Anderson, 254-3 West Grove St., Pomona, CA 91767.

This business is conducted by a Limited Partnership.

/s/David Taddeo
(accountant for business)

This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County on Jan. 14, 1983

Statement expires Dec. 31, 1988
1/27, 2/3, 10, 17

Committed Christian Man, married, with two little girls, honest, reliable and responsible, experienced in church maintenance, driving, gardening and religious activities. Would like to work for the church anywhere in California or Arizona. Good references. Please write: P.O. Box 80802, San Diego, CA 92138 2/10

FICTITIOUS BUSINESS NAME STATEMENT
83 01069

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Spring Valley, CA 92077

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Maxine Ross, 144 Garrett, No. 10, Chula Vista, CA 92010;
James Dever, 406 South Pine, Roswell, New Mexico, 88201;
Patrick R. Anderson, 254-3 West Grove St., Pomona, CA 91767.

This business is conducted by a Limited Partnership.

/s/David Taddeo
(accountant for business)

This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County on Jan. 14, 1983

Statement expires Dec. 31, 1988
1/27, 2/3, 10, 17

FICTITIOUS BUSINESS NAME STATEMENT
83 01072

The name of the business:
UFO Info Services
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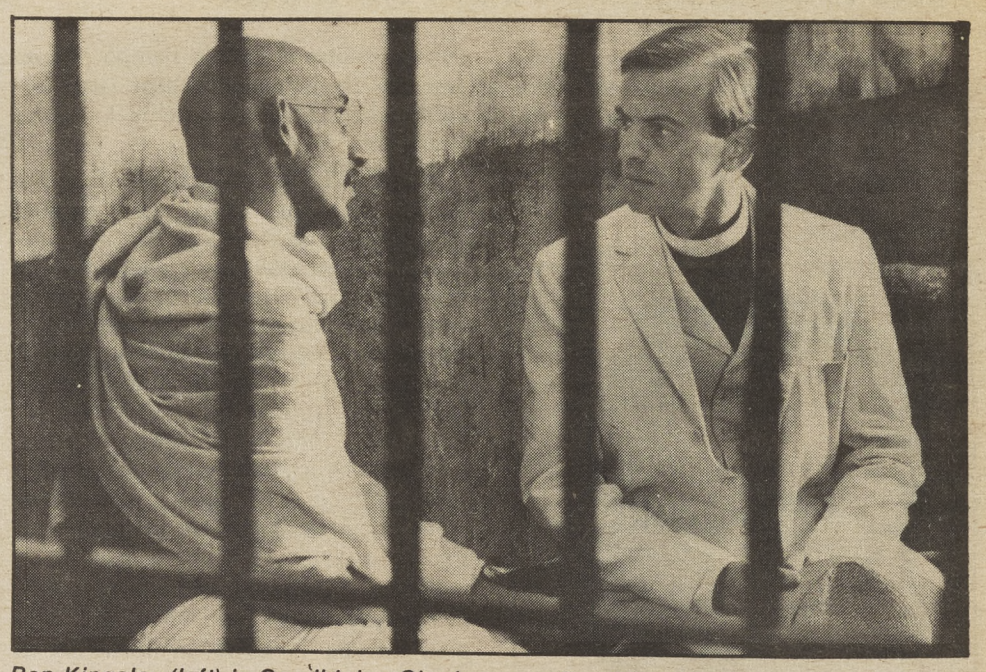
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media notebook



Ben Kingsley (left) is Gandhi, Ian Charleson an English missionary who became his life-long supporter.

By Brother William Bilton, CJM

People are remarkable creatures. More precisely, the human soul is a remarkable thing. As deep as we sink in depravity and cruelty, we human souls can rise to even more astounding heights of greatness.

Two new movies are currently playing in San Diego which show the full spectrum of the colors of the soul.

BLEAK SHADES of guilt and despair color ***Sophie's Choice***, using highlights of love and joy to bring even greater contrast to Sophie's dark secrets and the unthinkably horrible sins her Nazi captors committed upon her.

The colors in ***Gandhi*** range from the pure and the vibrant hues of the idealism and spiritualism of this great world leader to the blood red barbarism of the world that responded to him.

I saw these two films less than a week apart; perhaps that's why comparisons and contrasts of the two form so readily in my mind. Both movies are heavy-duty, serious films, both feature once-in-a-decade acting performances. More interestingly though, both illustrate the range of our humanness.

IN *SOPHIE'S CHOICE*, Meryl Streep plays a survivor of a Nazi death camp. The actress is generally excellent in every role she plays, but her Sophie is brilliant and perhaps the film role of her lifetime.

Sophie is discovered living upstairs from a young, aspiring novelist, Stingo, who comes to the Brooklyn boarding house to discover life. He finds it. He is alternately fascinated, then horrified, then enthralled by the mysterious Sophie and the antics of her wildly, unpredictably and utterly romantic Nathan. The three become close friends, which allows Stingo to peel away at the layers of truth and deceit, finally exposing — raw and painful — the secrets of both.

Sophie's Choice, let me warn you, is incredibly depressing. By that I don't mean a "good cry" but a movie that will stun you by its utter sadness.

MORE THAN anything, what makes this movie great and worth seeing is the acting. Streep's performance I've already mentioned, but Kevin Kline's portrayal of the wild and romantic Nathan is simply wonderful. It's a tour de force, an actor's delight and Kline displays all the depth of emotion, and has the charisma and talent to carry it off. He's dashing, funny, cruel, passionate — and convincing.

Gandhi, of course, is about that great world leader, that "little brown man in the loincloth" as Churchill described him.

This movie, a three-hour-plus film with an intermission, is a true epic that took years to make and was, in every sense, a labor of love of its director, Richard Attenborough.

THE FILM covers over 50 years of Gandhi's life, from his early days as a young lawyer learning firsthand all about racial injustice and hatred in British South Africa until his assassination in the late 1940s.

This great span of time presents some problems for the film which tends to be event-heavy, more a string of historic happenings — marches, demonstrations, retaliations — than an even development of a picture of this man.

It presents a problem for the actor who plays Gandhi, Ben Kingsley. Kingsley does a masterful job recreating this famous figure and bringing him to life, and indeed, it is an important role so it will be long remembered. But because of the event-orientation of the film, its episodic recording of history, Kingsley's performance is not so much a portrayal as an excellent impersonation.

STILL, IT'S the thought that counts in ***Gandhi*** and Attenborough and Kingsley give us so much to think about, including some fascinating insights into Gandhi's personality and its relation to his theory of passive resistance.

First, Gandhi was an expert manipulator and knew how to use symbolic acts to sway opinions. In his earliest public demonstration in South Africa, he burned ID cards as a white policeman beat him with a club to make him stop. Gandhi took his lumps but got the support he needed from the Moslems and Hindus in Africa to make changes. One of his last public acts was a hunger strike to make violence stop during the India-Pakistan partitioning.

FINALLY, GANDHI believed in and practiced passive resistance, which is not to say doing nothing or running away. It is standing up to the tyranny, taking a beating if necessary, and in that way changing the tyrant. He refuses to back down from a confrontation with bullies on a South African street, telling his companion — a frightened British clergyman — that he, a Hindu, believes that when Christ said to turn the other cheek, He meant to show courage in the face of enemies and in that way to gain their respect.

Later, during World War II, he is asked if passive resistance would have worked against Hitler. He said yes — eventually — because people would not tolerate oppression for long and because history proves that the way of good and truth always wins out over evil.

I cannot help wondering what Sophie would have responded to that.

GANDHI is a beautiful film, showing some of the brighter aspects of the human soul. Maybe it will inspire us to our brighter colors.

Recent Film Classifications

- ***Lianna*** (UA Classics): O, morally offensive; R, restricted.
- ***The Night of the Shooting Stars*** (UA Classics): A-II, adults and adolescents; R, restricted.
- ***Threshold*** (Fox Classics): A-II, adults and adolescents; PG, parental guidance.

S.D. scorecard: Media 2, pope 0

SAN DIEGO — A sportswriter for ***The San Diego Union*** recently elevated a football player from running back to pope. The only wisp of smoke that rose to herald this informal elevation was from callers to ***Southern Cross*** who expressed their ire over the matter.

A Feb. 1 article by Jerry Magee on the Washington Redskins' John Riggins, who was named most valuable player for his running attack in the Super Bowl, detailed the football player's acceptance of a car for the MVP award.

"SEIZING A microphone, Riggins used it as a Pope uses a sprinkler. King one day, Pope the next," Magee wrote. The "King" reference was to Riggins' proclamation that he is King John XVII for his reign over the field in Super Bowl XVII.

Magee was apparently refering to the aspergillum, used during Mass and on certain other occasions including funerals, to sprinkle holy water while imparting a blessing.

The pontiff didn't do much better on the Cable News Network segment carried over KCST-TV, Channel 39, Feb. 3 at 4:30 p.m. A report from New York about the "Church of Realized Fantasies," which advocates marijuana use and nothing else, featured an interview with its self-proclaimed "pope," Michael Cezar.

The reporter accepted without question Cezar's claim and referred to him six times as "the pope;" a close-up of someone smoking a marijuana cigarette was referred to as "a holy sacrament."

Fr. Greeley asking: Is Father, Mother?

CHICAGO — Father Andrew Greeley, sociologist and novelist, is making a grant of $115,000 to the National Opinion Research Center for a five-year study of the religious imagery of the American people, the center announced.

"The study is designed to capture a profile of how the American people picture God and how they imagine life after death, said Father Greeley, a study director on the staff of the center and a professor of sociology at the University of Arizona.

FATHER GREELEY, who is also author of two best-selling novels, ***The Cardinal Sins*** and ***Thy Brother's Wife,*** has prepared the questionnaire items on the sociology of religions, which will be used to collect data early every year for five years as part of a continuing NORC Center study.

The questions deal with prayer and devotional habits of respondent, spouse and parents; closeness to God; religious experiences; original and present denominational affiliation. The images to be studied include those of God as "creator," "redeemer," "master," "father," and "judge" as well as other contemporary pictures of God as "friend," "spouse," "mother," "liberator," and "healer."

The contemporary pictures "are very much part of the tradition too," Father Greeley said, "though they've been minor themes in recent years. Many medieval mystics, scholars and saints spoke of God as mother.

"OUR PREVIOUS research on young Catholics demonstrates that about 25 percent of our respondents are at least somewhat likely to imagine God as mother, and about 10 percent of them are extremely likely to picture God that way."

There seem to be strong positive benefits in the spiritual lives of young men who imagine God as mother, Father Greeley said, while there do not seem to be any clear advantages for the young women who do.

Dentures

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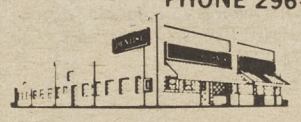
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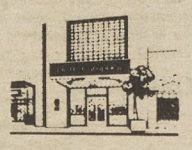
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Sunday
MAGAZINE



The Vatican Art Collection

February, 1983



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Family Forum

By MITCH and KATHY FINLEY

My future wife and I have been engaged for about three months. Most people are positive when they hear that we are going to get married. But there are also a lot of people who are very negative. They usually snicker and say something like, "Just you wait, you'll be sorry." It seems like there is so much negativism about marriage today. Isn't there something good to say about marriage — at least from a Catholic point of view — that is not also unrealistic? We know married life can be difficult and painful at times, but we get worried when we hear married people themselves being negative about marriage. — G.H., Lancaster, Ohio.

Keep in mind that we live in a society that is, in many ways, anti-marriage and anti-children. So very many people have gone into marriage with unrealistic expectations only to end up bitter and not infrequently divorced. A great many people enter marriage too young — if not chronologically, then emotionally and psychologically. We live in a society which contributes almost nothing to help children and young people develop into the kinds of adults who can be successful at marriage. So, naturally, there are people who have few or no positive comments on marriage.

Jesus commands us to love with a love that cannot separate God and neighbor. So, we know God's love through the love others bear for us. To fall in love is to experience in a special way the depth and power of God's love for you through the love of the other. Both the prophets of the Old Testament and St. Paul said that married love is the best illustration of what God's love is like for us.

From a Catholic perspective, we see a great need for polishing up the ideals of married intimacy, faithfulness and love. Be happy; look for the best in one another; be patient and forgiving when you don't find it; take advantage of every opportunity to prepare well for marriage. Falling in love is but a hint of the riches God shows to those who — sometimes against all the odds — go on loving one another, in good times and in bad, for the brief span of their years together, until death interrupts the pilgrimage they have shared so faithfully and so well.

Our parish has a lot of young families, and several of us have been talking about doing something for families. Do you have some ideas about where we could start? — C.C., Norfolk, Va.

Two ideas you may want to consider for families with young children both center on the issue of child care. The need for supplemental child care can be very important during the early years of parenthood if married couples are to have regular time alone together to stay in touch with one another.

First, you might consider organizing a babysitting cooperative in your parish. We have been part of a co-op for about four years. Eight families share child care and trade points rather than money. The organizational details can be simple or complex, depending on how the group is inclined. The record-keeping (recording points earned and used) is handled on a monthly rotation basis, with each family taking a turn. A family is free to say no to a request for child care if the timing isn't good for them.

The second idea is based on the fact that even with membership in a babysitting co-op, regular babysitters are still needed at times. The co-op tends to be more convenient and manageable during daytime hours, therefore many parents in our co-op still rely on regular babysitters when they want to go out for an evening, for social purposes, or to attend a meeting. But babysitters with which parents can feel comfortable are not always easy to find. So why not involve the parish in sponsoring regular training sessions for youngsters who would like to babysit?

Include a faith dimension to babysitter training. Discuss babysitting as a form of ministry. Help the young people to appreciate the ways in which they are helping married couples to maintain healthy marriages, and healthy attitudes toward their children by having some time away from them. □

Please send your questions for the Family Forum column to: Family Forum, P.O. Box 5164, Spokane, Wash., 99205-0164.



For a free picture of Our Mother of Perpetual Help with the Family Novena prayers write to:
The Redemptorists,
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Chicago, IL 60657
Enclose a 20¢ stamp.

February Is Catholic Press Month

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Sunday MAGAZINE

February, 1983
Volume 1, Number 4

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About the cover

"Angel Playing the Violin," by Melozzo da Forli; photographed by M. Sarri.

From Raphael to Fra Angelico, a superb Vatican papal art collection is touring the United States

The Vatican Collections: The Papacy and Art

By DESMOND O'GRADY

Once upon a time, people had to go to the pope if they wanted to see him. Now popes go to people — and peoples. The same is happening with the papal art collection: the first-ever representative selection of Vatican art will be on display at New York's Metropolitan Museum of Art for five months beginning Feb. 26, 1983. The more than 200 works will then be transferred to the Chicago Art Institute to be displayed from July 23 to October 16, and then on to the San Francisco Fine Arts Museum.

The "Vatican Collections: The Papacy and Art" exhibition is evidence of the conviction that art can express a spiritual aspiration. This applies not only to great artists, such as Raphael, commissioned by popes to paint Christian subjects, but also to pre-Christian artists.

In other words, the Vatican collections, artistically superb, have an evangelical function. They also have a rare historical value: they are the only collections which, from Renaissance times, have the same owners and have been on the same site.

The exhibition (217 works) is by far the biggest to have left the Vatican. It is not just a selection of works from the Vatican art gallery, but provides a sample of all the Vatican's artistic collections. It is designed to show the evolution of the collections, a witness to the papacy's tradition of cultural concern.

The exhibition is insured for $91,410,000, and there will be a sigh of relief if, in March 1984, the works involved return unscathed to the Vatican

Its five sections range from Egyptian antiquities to contemporary works. There are some choice exhibits from the Vatican library and St. Peter's basilica. However, the bulk of the exhibitions are from the Vatican museums which, as any footsore visitor knows, have many miles of viewing space.

Among the various Vatican museums which will be sending exhibits are the Ancient Statues Museum, the Clementine Museum of Sculpture, the Vatican Art Gallery, the Gregorian Etruscan Museum, and many others.

Cardinal Terence Cooke, archbishop of New York, first proposed the traveling exhibition. John Paul II gave a go-ahead for Archbishop Paul Marcinkus, pro-governor of the Vatican City-State, to make the loan which differs from those he negotiates in his other capacity as head of the Vatican Bank.

The tour is sponsored by Phillip Morris, Inc., who has made the largest-ever corporation contribution to an art exhibition. Phillip Morris made a grant to The Metropolitan Museum of Art as the show's organizing museum, and an indemnity has been granted by the Federal Council on the Arts and Humanities.

In Italy there have been protests because of the risks involved. The exhibition is insured for $91,410,000, and there will be a sigh of relief if, in March 1984, the works involved return unscathed to the Vatican.

Already the exhibition has had some beneficial results. It has enabled the Vatican to complete some restorals postponed previously for lack of funds. And Friends of the Vatican Museum groups have been formed in the United States to organize cultural events connected with the exhibition. After the exhibitions tour, these groups will continue to function.

Will the Vatican Collections continue to travel like the pope? Canada and Japan have already requested exhibitions and negotiations are underway for an exhibition in Japan in 1984. In 1983 an exhibition of the Vatican's Modern Religious Art will be held in Helsinki. The Renaissance popes who hoped the art they fostered would convey the Christian vision could not have imagined that it would be seen also in Helsinki, Tokyo and Chicago. □

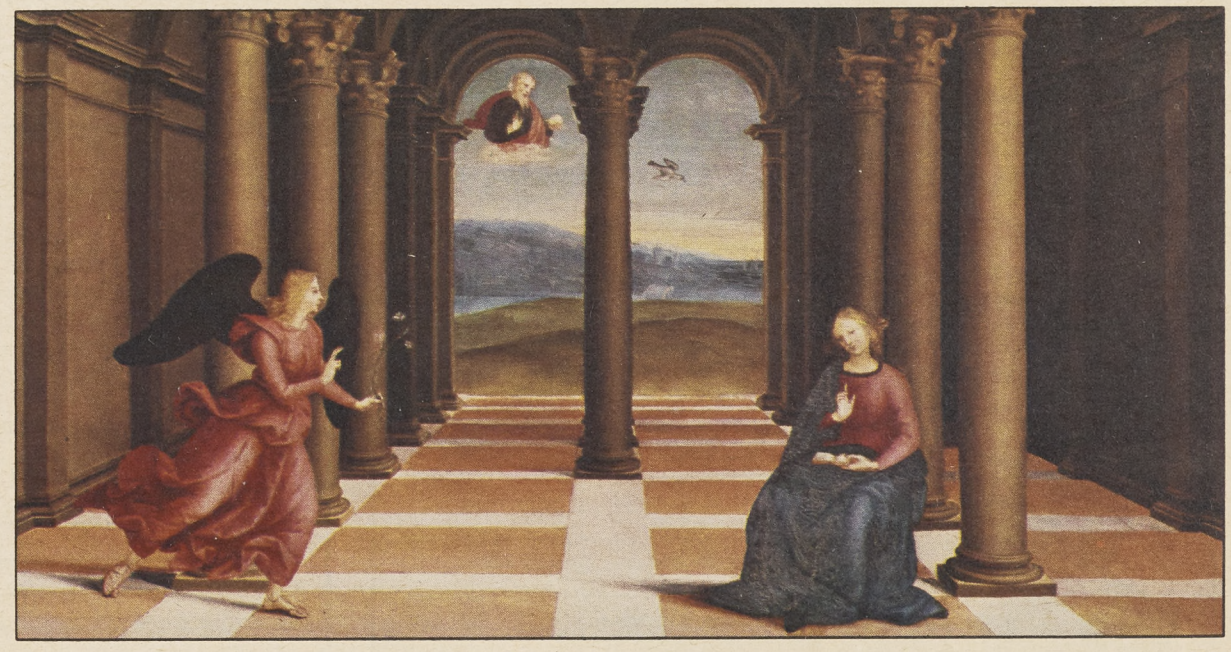
Desmond O'Grady is Sunday Magazine's *Rome correspondent.*



"St. Jerome," by Leonardo da Vinci Photo by P. Antonis



"The Miraculous Draught of Fish," a tapestry on cardboard by Raphael Photo by P. Zigrossi



"The Mysteries: The Annunciation," by Raphael Photo by G. Nimatallah

Lent: A clarion call to conversion

By FATHER VINCENT J. GIESE

The season of Lent traditionally sounds a clarion call to conversion. From the moment ashes are signed on our foreheads, symbolic of our human frailty and the public penances of old, until our resurrection with Christ to a new life on Easter Sunday, Lent is a spiritual journey from death of self to new life in Christ. Lent calls us to change of heart, a spiritual conversion and a turning around of our lives.

In a real sense, each of the seven sacraments is a call to conversion at those various important moments in our lives from cradle to the grave. Baptism is a radical conversion from the life of sin to restored friendship with God. The Eucharist calls forth in us a conversion from disharmony in our relations with one another to a life of love and unity through participation in the sacrament of unity.

Confirmation marks us in a special, dramatic moment for new life in the Spirit. The Sacrament of Reconciliation is an ongoing conversion from those disorientations in our life and place us off-center in our relationship with God and neighbor.

Marriage and priesthood call us away from a life of self-centeredness to one of selflessness in relationship to spouse and family and/or to the People of God. The Sacrament of the Sick comes to us along life's way to help us make peace with our Father in heaven and with our brothers on earth and to put behind us forever a life of human weakness.

But it is the Sacrament of Reconciliation that will be the basis for our spiritual conversion these next few weeks. The call to conversion comes on Ash Wednesday when we humble ourselves before God as a necessary first step in the oft-times slow, agonizing process of conversion. Hopefully, we will arise with Our Lord on Easter Sunday renewed and revived.

Jesus tells us in the Gospel that we cannot pour new wine into old wineskins. Let that be our clarion call to conversion. In ancient times, people used the skins of animals as liquid containers. In Palestine these were usually made from goat skins, ideal for carrying any liquid on a journey. "No man pours new wine into old wineskins," Jesus says. "If he does, the wine will burst the skins and both the wine and skins will be lost. No, new wine is poured into new skins" (Mark 2:22). The pressure of fermenting new wine would break a shriveled, old, dried-out wineskin. New wine must be poured into a container which is strong and capable of expansion.

Let us be realistic. When we receive ashes, let us humbly admit we are shriveled, old, spiritually dried-out wineskins. We want with all our heart the heady wine of God's grace to be poured into us this lenten season. But we will need a new skin for new wine.

We will need a change of heart, a conversion, a metanoia, if the new rite of reconciliation is to have its full effect in our lives. We will need to begin with an admission of guilt, by pinpointing the fragmentation of our lives, before God's healing grace can work true conversion.

Conversion is a process. Better stated, it is a lifelong series of conversions, not a once and for all happening, or else the Church would have been content in giving us simply the Sacrament of Baptism. The very fact that the Church keeps coming to us over and over again sacramentally at those critical, turning-point moments in our lives underlines that conversion is a process.

Sometimes the call to conversion comes from persons or events outside ourselves, perhaps experienced as a restlessness or a dissatisfaction with self, or a realization of selfishness in certain relationships, or a powerlessness to be open, to share, to respond, to embrace what is new.

Let us begin the season of Lent with a receptivity to the call of conversion by opening ourselves to the voice of the Lord, Who, through the Church, seizes the initiative in calling us back to Himself. □

70 or Over?

You May Be Missing Some Important Benefits.

The older you are, the more money you receive!

If you are 70 or older, you should know about the very special benefits you receive from a St. Joseph's Gift Annuity.

Unlike an investment or savings account, a gift annuity pays you interest that *depends upon your age*. And the older you are, the more money you receive!

When you make an irrevocable gift to help Indian children, you receive spiritual and material benefits in return.

What are the benefits of investing in a gift annuity?

1. **Spiritual Benefits**—You will know that you are helping in the Lord's work at St. Joseph's Indian School, bringing love and hope to deprived Indian children. The "principal" will be used to support the school in years to come.
2. **Higher Interest Rates**—Depending on your age, interest rates may be more than twice as high as bank interest rates and higher than many other types of investment.
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Exactly what is a gift annuity?

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In return—the charity agrees to pay a *guaranteed* rate of income to the donor for his *entire lifetime*.

Father Tom Westhoven, Director of St. Joseph's, would like to send you more information about this wonderful way to invest in God's work and help yourself at the same time. Just fill out the coupon and mail it today!



Father Tom Westhoven
Director
St. Joseph's Indian School

Dear Father Tom,
Please send me free information about the benefits of a St. Joseph's annuity.

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Etcetera

By RICHARD McMUNN

✓ Swearing, it seems, has become so deeply ingrained in American speech that it has become natural.

That bothers me; not because swearing is offensive (it is, but I'm not easily offended), but because it betrays a creeping dullness of wit and lack of intellect.

Perfectly proper language can be used with devastating effect. Masters at this were Winston Churchill and Mark Twain.

Churchill once said of a person he held in low esteem: "He's a man of great humility, and with good reason."

On another occasion a lady who held him in low esteem accosted the British statesman with the remark: "Sir Winston, were I your wife, I would put poison in your tea."

"Madame, if I were your husband, I would drink it," Churchill instantly rejoined.

And then, there is the ever cynical Mark Twain who once commented about homo sapiens: "Man is the only animal that blushes, or needs to."

Both men used language as an art form, not as a blunt instrument. To the degree that we lose that ability, the more we lose of the definition of what it means to be civilized.

✓ A professor at UCLA Medical School posed this problem to his class:

"Here is the family history: The father has syphilis. The mother has TB, and she is pregnant. They have already had four children. The first is blind. The second died. The third is deaf. The fourth has TB. The parents are willing to have an abortion if you decide they should. What do you think?"

The students considered the problem and decided on abortion.

"Congratulations," said the professor. "You have just murdered Beethoven."

✓ Often when it is said that the arms race hurts the Third World, it is assumed that what is meant is that the money the superpowers spend on arms could be better spent on Third World development.

Put another way, according to *South,* a Third World-oriented monthly published in London, the antinuclear movement spreading so rapidly in the industrialized world has hardly been noticed in the Third World.

South says that most developing countries are "preoccupied with the acquisition of weapons and building up their armed forces with the dedication of converts."

In the Third World, the journal reports, it is considered unpatriotic to question heavy defense spending.

And in that climate, there is evidence that Third World nations are spending their resources on weapons to the exclusion of developmental projects that would lift the people of their countries from the poverty and hunger now afflicting them. ☐

Sponsor a Child for Only $10 a Month.

At last! Here is a $10 sponsorship program for Americans who are unable to send $16, $18, or $22 a month to help a needy child.

And yet, this is a full sponsorship program because for $10 a month you will receive:

...a photograph of the child you are helping.

...a special sponsorship folder with the case history of the child.

...a description of the country where your child lives.

...a quarterly progress report about your child's community from the field worker.

And you will receive at least two personal letters a year from your child.



3-year-old Michelle was abandoned by her father. Soon after, her mother was forced to leave her in order to find work. She now lives with her grandmother in a hut with dirt floors and a grass roof.

All this for only $10 a month?

Yes—because the Holy Land Christian Mission International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keeps you in contact and, of course, you can write to the child just as often as you wish.

Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Mission International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages, and schools.

You can make a difference!

$10 a month may not seem like much help to many Americans, but to a poor family living on an income of $1.50 or $2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your $10 a month will help provide so much:

...emergency food, clothing and medical care.

...a chance to attend school.

...help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

A child needs your love!

Here is how you can sponsor a child for only $10 a month immediately:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.
3. Send your $10 in right now and this will eliminate the cost of a "trial child."

Then, in just a few days you will receive your child's name, photograph, and case history.

May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.

KRK

Holy Land Christian **Mission International**
Attn: Joseph Gripkey, President
2000 East Red Bridge Road
Box 55, Kansas City, Missouri 64141

☐ Yes, I wish to sponsor a child. Enclosed is my first payment of $10. Please assign me a ☐ Boy ☐ Girl
Country preference: ☐ India ☐ The Philippines ☐ Chile ☐ Honduras ☐ Colombia ☐ Guatemala ☐ Thailand ☐ Africa ☐ The Holy Land ☐ Dominican Republic

☐ **OR, choose a child that needs my help from your EMERGENCY LIST.**

☐ Please send me more information about sponsoring a child.

☐ I can't sponsor a child now, but wish to make a contribution of _____.

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Operation Rice Bowl: A gift fr

By CATHERINE M. ODELL

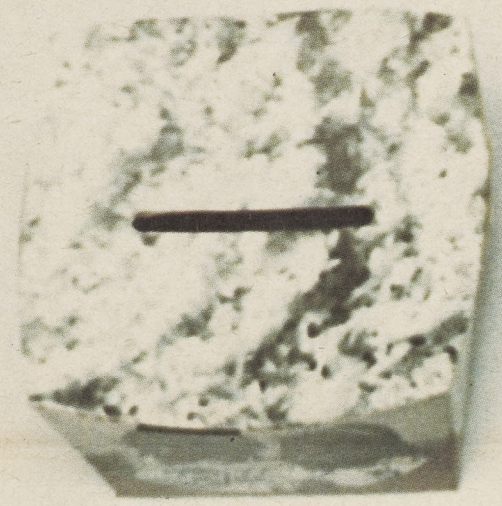
Americans are a people of picky palates and most are fairly well-fed. With four percent of the world's population, we take care of 26 percent of the world's food. A December, 1980, *U.S. News & World Report* article indicated that the nation's annual tab for food and drink approached $400 billion. Studies show we are taking more care with cooking and are trending toward a wider, fresher, less caloric range of gastronomic goodies. But we can afford to.

Throughout the rest of the world, many have nothing to eat. There is no chance to be selective because there is little chance of going to bed with anything in the stomach at all.

Operation Rice Bowl (ORB), a Catholic Relief Services lenten program now in its eighth year, doesn't really expect to change this great global inequity. It doesn't aim to give us indigestion by reciting statistics as we try to eat our dinners.

But ORB is working on the hunger problem in a very serious way. It hopes to help Christians feed the hungry one by one and family to family. It proposes to have you leave the table just a little hungry once a week during Lent. And then — to make it more simple than it really is — Catholic Relief Services will give what you have given to those who have nothing to eat all week.

That's a lot for a program to try, but spokesmen for CRS say that more and more Catholics are pitching into the Rice Bowl project every year. In the past seven years, they note, Operation Rice Bowl has raised over $19 million.



"Our focus is giving from your family to a needy family in the Third World," explained Father Laurence M. Olszewski, C.S.C., CRS Coordinator for Diocesan Affairs. He oversees the design and distribution of material and the now familiar cardboard rice bowls to the 170 or so dioceses around the nation. From that point, he admits, it's up to the diocesan and parish personnel to put the rice bowls and inspiration where they belong — in the hands of individual parishioners.

In Lent of 1983, the assembled rice bowl is shaped much like a small cardboard box with a slot in the top through which families are to drop money.

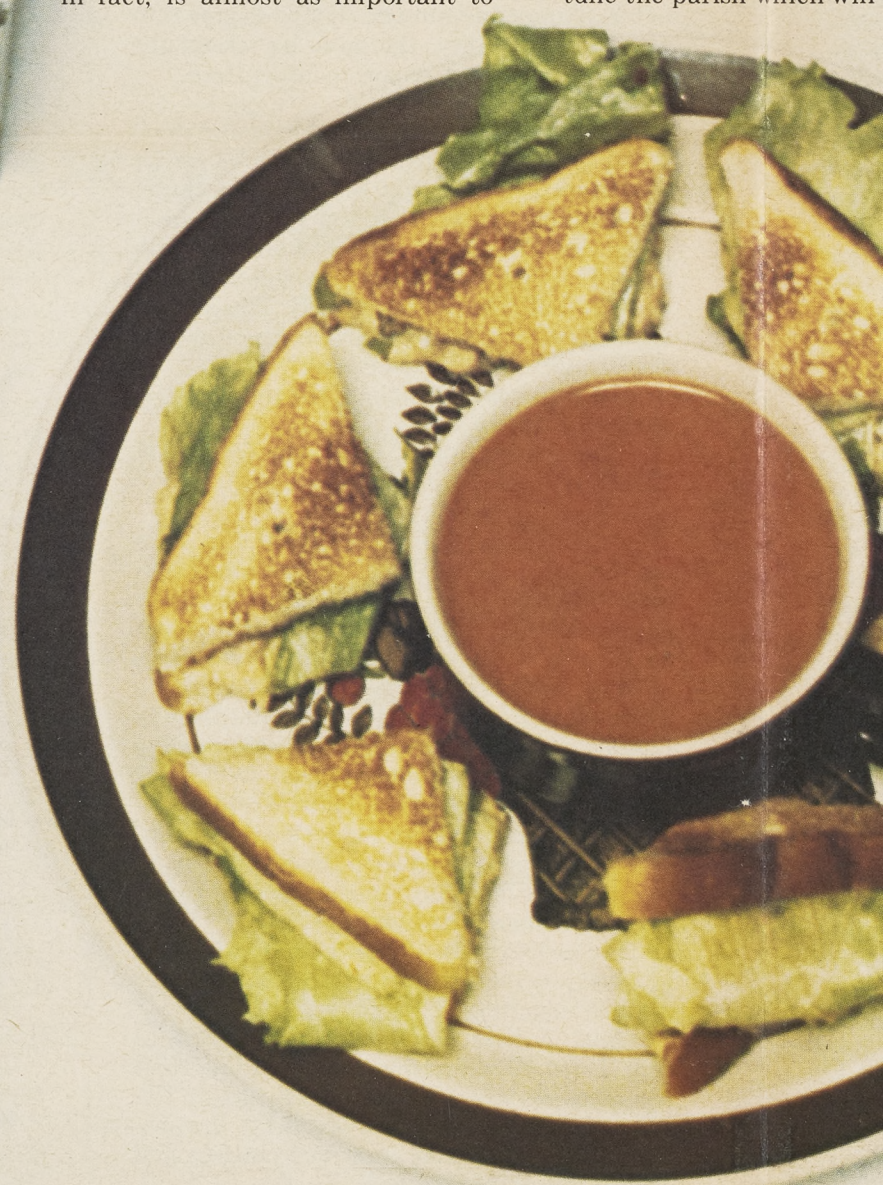
Pope John Paul II addressed the "scandal of world hunger," saying: "It is necessary and urgent to pass from words to actions, with concrete initiatives."

Getting American Catholics to think about what they have to eat, in fact, is almost as important to CRS as collecting dinner m the Third World hungry. bowl of tomato soup and cheese sandwich occupy t that more commonly steak and french fries provo thinking.

The whole program — planned sacrificial dinners Scripture-based prayer se yields a surprising satisfac cording to those who gu Bowl on the local level.

"We set up a weekly hunger meal," explains Geraci, Rice Bowl coordi Seattle. Even though "di much less than mouthwa "vegetable soup, a piece and a glass of water" — m ple come and then do amount they would have s usual meal to the Rice Bow

Mrs. Geraci, Mission for the diocese, believes f speakers on hunger can als tune the parish which will



WHAT'S THE DIFFERENCE? OR WHAT YOU SHOULD PUT IN YOUR RICE BOWL

(Dinner for Four)

Rice Bowl Meal		Average American Meal	
Spanish Rice	.75	2½ lbs. chicken (to fry)	1.55
Spinach	.43	4 Tbsp. margarine (to fry)	.11
Fruit (20 oz. can)	.77	4 Baked potatoes (½ lb. ea.)	.56
Pineapple		4 Tbsp. margarine (for Potato)	11
Water, tea or coffee	.20	Green beans (2 16-oz. cans)	.78
4 servings with		1 can mushroom soup	.35
no cream or sugar		8 chocolate chip cookies	.40
		6 (3-oz) servings	1.20
		Chocolate ice cream	
		6 (8-oz.) cups of milk	.72
TOTAL: $2.15		DIFFERENCE: $3.63	TOTAL: $5.78

Rice Bowl		Average American Meal	
Green pea soup (2 cans)	.70	1 lb. ground beef	1.19
made with water		1 lb. spaghetti	.77
White Bread (8 slices)	.30	Italian bread	.40
Vanilla Pudding	.45	½ loaf)	
made with 1 cup milk	.12	1 jar spaghetti sauce	.93
Water	.00	1 can mushrooms (4 oz)	.59
		½ head lettuce	.50
		1 tomato	.59
		½ cup salad dressing	.35
		4 cups milk	.48
		8 scoops sherbert (3-oz.)	.78
TOTAL: $1.57		DIFFERENCE: $5.01	TOTAL: $6.58

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Geraci, Mission Director
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arish which will take part
in ORB during Lent. She has also planned in the past a weekend "Hunger Retreat" for teens who have agreed to spare fare while on the retreat.

Seattle and other dioceses have also gone to work on hunger at home. Operation Rice Bowl gives participating dioceses the chance to retain 25 percent of the funds collected to help feeding programs within their boundaries. The American Rice Bowl beneficiaries have included:

• A Meal on Wheels program for the elderly poor in the San Antonio Archdiocese;

• Needy between-harvest migrant workers in the Diocese of St. Petersburg, Florida;

• A shelter for homeless men in the Diocese of Albany, New York;

• An emergency food program to distribute high protein items to needy in the Archdiocese of Philadelphia.

Seeing some local results of the Rice Bowl sacrifice makes dining on vegetable soup and tuna more meaningful, observes CRS press contact Beth Griffin. "They can see that the soup kitchen can stay open for two more hours a week," she explains. Rice Bowl isn't really identified by most Catholics as a domestic program at all. CRS, comments Griffin, is working to update the public even though its 1982 material puts heaviest stress on the overseas link.

CRS feeds the hungry abroad through grants to specific projects:

• The purchase of sheep, goats and chickens for food and breeding in Morocco, Portugal, Tunisia;

• The construction of water pumps for water-poor families in Yemen;

• Nutrition education programs for mothers of high-risk children under the age of six in Mauritania;

• Construction of a warehouse to store donated food in Ethiopia.

The number of projects applying for CRS money far exceeds what can be served. Though money from America's 1982 rice bowls touched the lives and needs of 14 million people overseas, there is need for more. American Catholics, believes CRS, could easily do with less on their plates to put more in the rice bowls. In fact, the dinner table donations could be enormous.

As of January 1, 1982, American Catholicism numbered 51,207,579. If just one in every 10 Catholics, or five million Catholics, participated in Rice Bowl dinners, giving an average $3 per week (individually or for a family) for the six weeks of Lent, the sum would add up to a $90,000,000 ($90 million) challenge to world hunger.

Thinking about small surrenderings of sirloin and dessert in light of the large life-saving potential of Operation Rice Bowl should make it seem worthwhile, CRS hopes. American Catholics will be spiritually nourished by their living out of the Gospel mandate in Matthew 25 ... "For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome. . . ."



Photo By JOHN ZIERTEN

The family prayer service

The Rice Bowl is placed in the center of the dining table as a symbol that our sacrifices will help fill the bowls of the hungry poor. A candle is lighted as a sign of hope for our suffering brothers and sisters. Together families read the Scriptures, pray and share their bread with the world's poor.

LEADER: In the name of the Father, and of the Son and of the Holy Spirit.

ALL: Amen.

LEADER: As we share this simple meal let us remember our suffering brothers and sisters who face hunger every day. Let us remember them in our prayers, especially now as we listen to the Word of our Lord.

READER: 1st week — Sirach chapter 4:vv.1-5
2nd week — II Corinthians chapter 9:vv.7-12
3rd week — Matthew chapter 5:vv.1-10
4th week — Romans chapter 12:vv.12-16
5th week — James chapter 2:vv.14-17
6th week — Matthew chapter 15:vv.30-39

ALL: Comment and reflect on the passage read and on the problem of world hunger.

LEADER: Through His Scriptures our Lord has taught us to love and share with our neighbors and to show compassion for the less fortunate. We may follow His teachings by making ourselves more aware of our suffering brethren and what we can do to help them. We ask the Lord to help us in our efforts to assist the poor and we pray that through sharing we may come closer to ending the injustice of world hunger.

The Vatican's 60-year-old apostolic delegate in the United States prefers to keep a low profile

Archbishop Pio Laghi: Not 'another Jadot'



Archbishop Pio Laghi

By JIM CASTELLI

When Archbishop Pio Laghi was named apostolic delegate to the United States, one of the first things he said was that he was not "another Jadot," a reference to his predecessor, Archbishop Jean Jadot, now a Vatican official.

That remark puzzled many Church observers. Some thought it meant Archbishop Laghi was sent to undo the work of Archbishop Jadot, widely credited with influencing the appointment of scores of "pastoral" bishops.

The 60-year-old apostolic delegate has kept a low profile. He won't, for example, give in-depth, on-the-record interviews — and there is no clear picture yet of a "Laghi Church" in the U.S.

Much of the difference between the two apostolic delegates stems from the fact that Archbishop Jadot is a Belgian who came late to the Vatican's diplomatic corps, while Archbishop Laghi is an Italian and a career diplomat.

Archbishop Laghi, who served in Argentina before coming to the U.S., and has served in Nicaragua, India, Jerusalem and Palestine, views his role as that of a link between the Vatican and the Church in the U.S. He also describes his role as a "filter." He's been known to tell friends: "Everyone wants to be the heart of the Church. I am the Church's kidney."

This is not Archbishop Laghi's first term in the United States; he worked on the staff of the apostolic delegation in the 1950s, a very different era in the Church from today.

In perhaps his most comprehensive speech, Archbishop Laghi said at Conception Abbey in Missouri that Pope John Paul II is the first pope who can be called a "son of the council."

Pope John XXIII was a prophet, said Archbishop Laghi, Paul VI "established the main lines for the future itinerary of the Church"; Pope John Paul I, in his 33-day tenure, offered an appealing pastoral style.

John Paul II, Archbishop Laghi says, is trying "to make a synthesis of John XXIII's prophecy, Paul VI's gifts of discernment and wisdom, and John Paul I's pastoral style."

Archbishop Laghi says John Paul II is committed to implementing the council "body and soul. . . .The fundamental point of his program is to carry out all the decisions of Vatican II in the most accurate and concrete way."

The key word here is "all." Archbishop Laghi is known to feel that the U.S. Church has been somewhat selective in its application of council documents — very good on social justice and pastoral practice, somewhat less attentive to Church structure and doctrine.

The permanence of commitment, whether in marriage or religious life, is also important to Archbishop Laghi, who recently urged a convention of leaders of men's and women's religious orders to give, not lend, themselves to their vows.

Archbishop Laghi sees Pope John Paul's other top priority as "the recognition of human value." The pope, he said, "has stated again and again that the Church has a special duty to fulfill with regard to humanity: to defend, to protect and to promote human dignity."

Archbishop Laghi's emphasis on cultural pluralism matches that of Archbishop Jadot. Five of the first 23 bishops appointed under his tenure were black or Hispanic. And when he thinks of cultural pluralism, he doesn't think only of minorities. He is known to be pleased with the growing influence of Italians and Poles in a hierarchy once dominated by the Irish and Germans.

In a speech to the National Catholic Educational Association's Seminary Department last spring, Archbishop Laghi raised questions that could easily have come from Archbishop Jadot: Is there enough emphasis on social justice? Spirituality? Ecumenism? Has anti-intellectualism weakened the quality of education for priests? Are Church resources being used wisely? Are there good programs for attracting vocations to the priesthood?

But for most Catholics, the mark of an apostolic delegate is in the bishops appointed during his tenure. The delegate doesn't directly choose bishops, but he has a say in the process.

An employee at the delegation concludes that there is no real difference between the kind of bishops being appointed now and during Jadot's tenure, primarily because of the increased role diocesan consultations and other U.S. bishops play in the process. □

Jim Castelli is Sunday Magazine's *Washington correspondent.*



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'Hearing the Peter, Paul and Mary records on the radio, I'm carried back to the troubled times'

Blowin' in the wind

By FATHER ROBERT GRIFFIN, C.S.C.

In times of great moral stress, when the stakes are high, it is not only the students who ask themselves difficult questions

Students are beginning to ask questions about refusing to register with the government as the law requires them to do. In an old desk that defies clearing out are the statements written for the perusal of the Selective Service during the Vietnam War; the profiles of conscience by Catholic college students telling their draft boards, "Hell, no. We won't go!" Their personal histories of nonviolence sound so innocent, full of tales of little toy soldiers all covered with rust, neglected by children who didn't like war games.

I helped them the best I could, furnishing them moral strength for their vision of the world. I attended rallies and sang endless choruses of *Blowin' in the Wind,* handing out daisies to the Catholic flower children. I was afraid for them because of the ways they could be hurt. Those going to prison, we were told, were deliberately exposed to the most degrading kinds of physical and moral danger. It wasn't comforting to listen to a peacenik, wild-eyed and emotionally torn, talk of getting lost in Canada, to become a man without a country.

Hearing the Peter, Paul and Mary records on the radio, I'm carried back to the troubled times. The documents still left in a desk recall the anguished midnights ending long days of discussion that began with a morning Mass for peace. Several thousand people turned the worship of God into a Christian Woodstock, as they pleaded over and over: "Give peace a chance."

Twelve years ago at Mass, I asked students to join in singing *America the Beautiful.* Immediately afterward, a zealous young Christian descended on me with rage in his eyes. "After everything . . . the war, the assassinations, the police dogs in Selma . . . after the *horrors,* how could you ask us to sing words that tell such lies?" He stormed at me until I felt sorry for him.

"The song is unforgettable for me *because* of the horrors," I answered. "They sang *America the Beautiful* at Robert Kennedy's graveside. The words are appropriate as a prayer for the country."

I had an advantage in growing up in the '30s and '40s, raised on the truth of the American Dream. Fitzgerald wrote at the end of *Gatsby* of the Dutch sailors discovering the fresh, green continent: a place, for the last time in history, commensurate with man's capacity to wonder. I read the legends and myths that left me filled with pride at my identity as a kinsman of the patriots. America was the truest, best-hearted and most blessed nation on the face of the earth. God was on our side. Our history was like a third testament, worthy of its place with the other two. Hurrah for the red, white, and blue, the Stars and Stripes forever, Old Glory itself, waving over the land of the free and the home of the brave; symbol of one nation, indivisible, with liberty and justice for all.

In 1941, my generation was given its own war to fight. "We did it before, and we can do it again," sang Rosie the riveter. Students today only catch an occasional glimpse of how wonderful it used to feel to be an American, as on the day the hostages came home from Iran, or when the astronauts walked on the moon. I still get a kick out of the upbeat endings of the movies made during World War II: the Fourth of July montage of flags waving, the American eagle, the faces on Mount Rushmore, the lady Liberty and, finally, the "Buy Victory Bonds" sign stretched across the screen. Patriotism will never be so simple, so unchallenged or undiluted, or so soul-warming again.

In 1970, a student walking Notre Dame Avenue was killed by a drunken driver. I went to the funeral in the student's hometown. The Mass was dreary because the preacher didn't have any sense. His opening words were: "Little did Mark think, when he came down the aisle on Pentecost Sunday, the next time he made the trip would be on wheels?"

The preacher asked: "If Mark, from his coffin, could preach to his classmates, from his vantage point in eternity, what message would he give them?"

Assuming Mark's *persona,* the preacher denounced the youth movement, manifesting itself in anti-war restlessness.

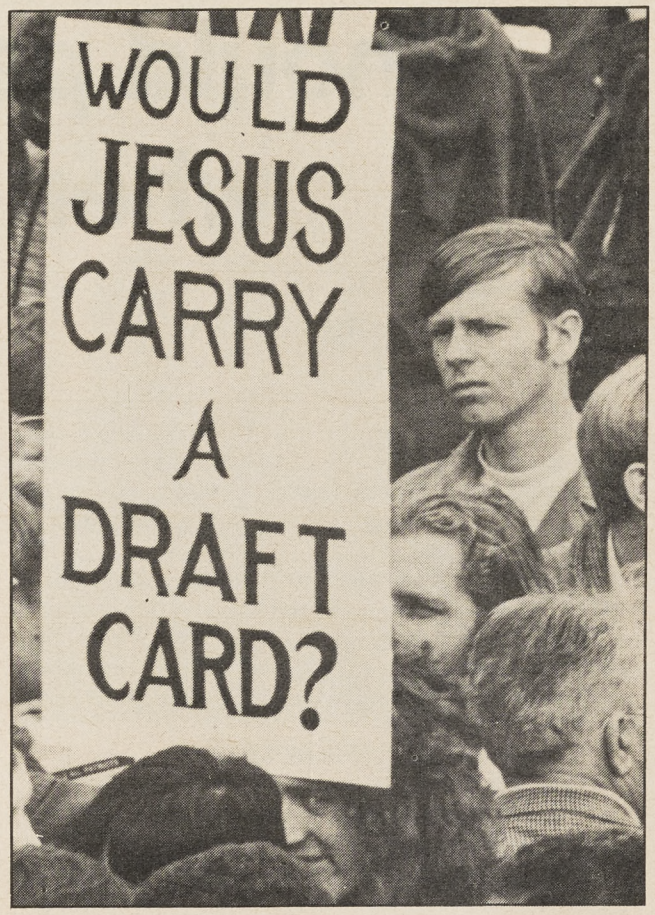
The student whose driving had caused the accident was at the funeral. At the cemetery, after the prayers, Mark's mother hugged and kissed the boy, and Mark's father shook his hand. Those bereaved parents extended love and forgiveness to a kid they had never met, to make his pain and guilt easier to bear. In the merciful beauty of an act of class, they expressed love for the members of their son's generation.

Vietnam was a national disaster. Any decent lad might prefer to keep his life free of such a disaster. Something terrible, politically evil, called the flower children from their play. I still get lost in the complete rights and wrongs of Vietnam; it seems to me now that both sides were right.

The war critics said that American servicemen should never have been sent to fight. Kissinger pointed out that our leaders had made a commitment to our allies; domestic dissension encouraged the enemy to wear us out on the field. If we pulled out of Vietnam, Nixon said, the aggressors would move down from the North, and there would be a bloodbath. Eventually, after Americans had left the war, at least a half million people suffered reprisals.

The protestors said that Nixon and Johnson were baby burners. Tom Dooley wrote of finding children, punished by communists who hammered sticks into their young ears. Kissinger said that the Berrigans were leaders of a lawless minority, brawling with the police in the streets. The war protestors claimed their rights, as American citizens, to be civilly disobedient. Kissinger claims that all the subsequent aggression — in Afghanistan, El Salvador, Cambodia, Poland — is a result of America's unwillingness to stand firm in Vietnam.

You don't have to be a student facing the draft to react with horror at the sight on the evening news of children scarred with napalm. Nowadays, it's no easier to think of the sufferings of Afghanistani children. Does not the sight of them nag at the conscience of the world? We shouldn't get involved, the answer comes back. Americans are not the police force of the world.



It's difficult to be wise in talking with students, when you're confused about deciding on the lesser and greater evils. An officer candidate in ROTC comes in, worried by students who refuse to register, to ask if being an officer is the same or different from being a gentleman in the Christian sense.

I look at a young face, wondering whether the true prophets are wearing uniforms or love beads. I ask questions that are meant to be helpful. "If you believe in a police force to protect your mother and sister from the outrage of rape, don't you think a country should have an army, the equivalent of police, to protect its citizens from military rape?"

"What about the necessity of Christian obedience to the commandments of love?" the ROTC cadet asks. I remind him of servicemen with graves in Arlington who cared a great deal, laying down their lives for their friends. Are those who stay home from war more loving than those who expose themselves to dying?

It never helps to argue politics or religion. If war is madness, how can I tell a fellow who lost a brother in Vietnam, or an uncle in Korea, that he has a duty — like a girl scout at a cookie sale — to man the guns, fly the planes, drop the bombs, in violation of some command of peace that he thinks he has heard from Jesus?

It is a difficult century. A priest does the best he can, like a doctor in an epidemic. Such is the ambiguity of good and evil, that each of us is called to be decent in separate ways. Love and duty will wear a thousand faces. One man's light will be another man's blindness.

It will never again be as simple as handing out daisies to the flower children. One might be more responsible handing out coffee and cigarettes in a USO.

In times of great moral stress, when the stakes are high, it is not only the students who ask themselves difficult questions. □

Father Griffin is a student chaplain at the University of Notre Dame.

There are times, like when disrespect takes place, when it is a parental duty to show righteous anger

Should parents feel guilty when they get angry?



By DOLORES CURRAN

I remember clearly the first time I heard, as a child, the Gospel story of Jesus throwing the money changers out of the temple. I must have been five or six the first time I really heard the story. We were at Mass, our whole large family taking up the pew from middle to side aisle.

In those days we didn't even smile at Mass, much less talk, so when I poked my sister and asked with big eyes — "You mean God got mad?" — the chain reaction to hush was swift from mother three children away. I was left to ponder it until after Mass in the car.

"Did Jesus really get mad, Mom?"

"Yes, He did," she answered.

"But God isn't supposed to get mad, is He? I asked with wonder.

"He had good reason," she replied. "People are supposed to be respectful in His house," she said, giving me a look that reminded both of us I had whispered in church.

"But He threw tables and shouted and everything," I persisted.

My mother had enough. "Well, if God did it, it was okay," she answered with finality and that was that.

I remember liking Jesus a lot more as a result of that story, mainly, I suppose, because I had a quick temper that was constantly being suffered and corrected by my family. Jesus' show of anger made Him more real to my five-year-old being although I didn't begin to grasp the underlying meaning of the Gospel: the swindling by the priests who sold their sacrificial animals at an exhorbitant price to worshippers who could buy no others because they weren't certified and the scandal of turning a place of worship into a place of exploitation.

As a parent, the Gospel speaks to me in a more profound way today. It focuses clearly on anger within the family as well as within the Church. We are reminded in the 1976 Document on Evangelization that our family is a household of faith, a domestic church that contains within it all the essential elements of the Church: love, witness, challenge, evangelization, support, hope, healing, acceptance, catechesis, worship and reconciliation.

This is a profound concept reiterated by the pope in his recent paper on the family. He even extends the idea to say that the Church should model itself on the family as a community of believers.

Yet, in spite of these grand images and ideals, we find in our families occasional places of division, anger, disharmony and uproar. Less often, I've found, they are places of reconciliation. All families fight at times. We may not throw over tables and order the kids out, but we do throw harsh words and an occasional swat to a well-padded bottom when disrespect or injustice takes place.

Usually we feel guilt about it afterward, even if our anger, like Jesus', is justified, because we aren't very proud of our loss of control. We wish we could learn to handle disruption in a calm, loving way and we constantly work toward that goal. Some parents just give up and pretend that nothing ever goes wrong, so they never get angry. It's a parental copout that doesn't lead to the kind of children we like to be around in our society.

Parents today are faced often with remarkably similar situations to Jesus in the temple. When the home is turned into a place of injustice, disrespect and exploitation, parents are called upon to show righteous anger. And, as Jesus was called upon to present His credentials for reacting angrily and being critical, so are we expected to justify our position, rules, and outbursts. Anger in the family, whether it's on the part of the parents or children, is not always bad. There can be some very good reasons for bad behavior. When a child bullies or cheats another, when a parent evidences unfairness, when there's a general attitude of disrespect toward one another, the most effective way of addressing them is often anger.

However, anger without reconciliation is both ineffective and unChristian. And I find families better at fighting than making up. Many Christian families, indeed, have no definable pattern of reconciliation. They never end a fight — they simply let it die down and simmer until the next eruption.

In researching families for my new book, *Traits of the Healthy Family,* I've found that healthy families have a well-developed pattern of reconciliation. When questioned individually on how they know a fight is over, members come up with remarkably similar responses: "Everybody comes out of their room," or "Mom says, 'Anybody want a Pepsi?' " My favorite was the small boy who responded, "My Dad gives a big yawn and says, 'Well. . .' and that's when our fight is over."

Families can profit by the anger in the Gospel story by looking at their reconciliation process. If it's vague or missing, they need to discuss ways of coming back together as a family after an explosion or unpleasantness ... becoming whole again in love. This can be done with conscious effort on the part of the entire family and with prayer. In calmer times, the family can focus on how they block reconciliation efforts, whose attitude remains cold, who insists upon opening up old wounds and who is the family's primary peacemaker. Too often, it's left up to Mom alone when all must learn to be reconciling and peacemaking Christians. It is in the home that this trait is learned and practiced.

Parish families need the same kind of focus. Often we find divisions and eruptions in the parish which remind us of anger in the family. Yet little attempt is made to recognize the source of these envies and angers and to reconcile them. We may discuss them in whispers away from the others but rarely do we admit to parish sibling problems publicly.

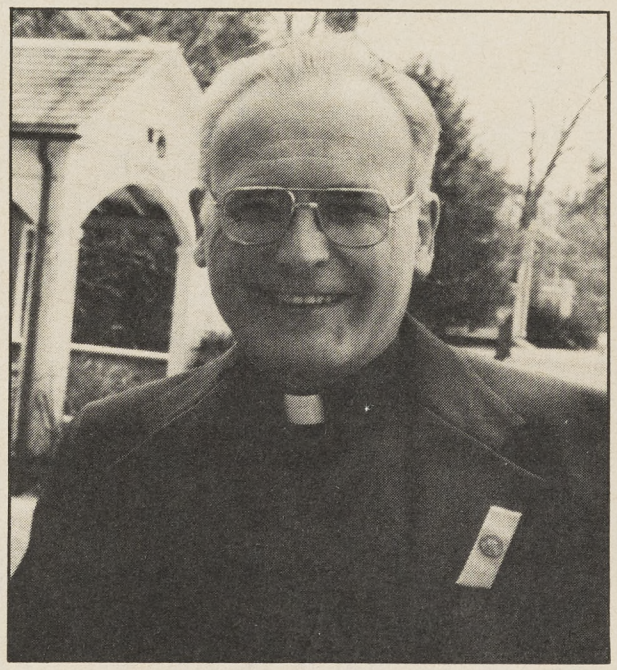
How Christlike it would be to gather as a parish family, allow our divisions to surface, pray and heal together so that we can become whole again. It could be the best lenten program a parish could offer.

In the Gospel story, Jesus didn't blow up and declare war on the temple forever after. He talked with those in charge, explained His anger, offered His credentials, and presented the promise of rebuilding a better temple in a new image. We can learn from His example and develop a better way of using our anger and reconciliation to enrich the family and parish family lives. □

Dolores Curran is a syndicated columnist and expert in family religious education.

Sunday Magazine interviews Father Basil Pennington, who thinks, talks and writes about prayer

Building a life of prayer



Father Basil Pennington

This is a man who thinks about, talks about and writes about prayer. Father M. Basil Pennington, O.C.S.U., is a Trappist. The Trappists are a contemplative order who vow themselves to a life of prayer. Prayer, they know, is the heart of it all.

Yet Father Pennington, 51, has an added gift with prayer. Through books and tapes, he and other Trappists have launched a movement to teach Catholics how to pray more seriously and more naturally. With his books, Daily We Touch Him, O Holy Mountain, Jubilee, A Monk's Journal, *and, more recently,* Centering Prayer, *this Trappist has brought prayer into sharper focus for Americans.* Centering Prayer, *published by Doubleday in 1980, has been a best-seller.*

Father Pennington, a monk at St. Joseph's Abbey in Massachusetts, is happy about that but happier still because it means that interest in prayer is real, solid and growing. In the following interview with Catherine Odell, Father Pennington shares a few insights on that activity of building an "interpersonal relationship with God" which is better known as "prayer."

SUNDAY: Is there a certain attitude a person needs for building a healthy prayer life?

PENNINGTON: Christian prayer is an interpersonal relationship with God, and one has to be responding to Him. There has to be some kind of seeking for God. If this is missing, then one doesn't seek a relationship.

SUNDAY: How can people cultivate a prayer life in the midst of their busy lives?

PENNINGTON: People often raise that question, saying that they would like to cultivate their prayer life but that they are so busy — even priests and Religious. I'm rather blunt in responding to that. We find time to eat, we find time to sleep. If we believe in the importance of our relationship with God and if we use our common sense, we know that no relationship is going to grow or survive unless we give time to the person we love, and that we put a priority on it and make that time. We make time for whatever we really want to do.

God respects our freedom totally. He wants a loving relationship with us but He doesn't force us. He invites us. Then, it is up to us. If we want that relationship with Him, we have to have time for that relationship.

SUNDAY: But it is not only a matter of putting aside some time in our busy lives. Don't we need an encouraging climate or atmosphere for prayer — separate from our busy day-to-day lives? Yet most of us don't have access to a monastic cell for our prayer life.

PENNINGTON: You have to be very practical. Our spiritual life is our real life. We need to decide on the value we put on it and then plan how we are going to fit it into our lives and then be faithful to that practice. Obviously, as Our Lord said, we must "go in a room, close the door and pray to Our Father in secret." If you want to have an intimate conversation with anyone, you try to find a place where you won't be interrupted.

We need to find, in our own lives, times and places where we can be apart for a few minutes a couple of times a day just to be with Our Lord, to read the Scriptures, to sit and talk with Him. Everyone can do this. One father of seven children told me how he had no time for prayer. I told him that if he wanted to do it, he could. He came back later and told me that he went to work early each morning and sat at his desk to meditate; in the evening, he would take his bath and sit in the tub for 20 minutes. And nobody disturbed him. When his wife asked him about this, and he explained, she said, "Well, if you can meditate for 20 minutes, then I can meditate for 20 minutes. After you get out of the tub, you finish making supper while I meditate."

So, with agreement, with a little ingenuity, people can, if they really want to, find a place and a time to pray.

SUNDAY: Should married people pray together as a couple?

PENNINGTON: As Father Patrick Peyton says, "The family that prays together, stays together." I think that more marriages should try to look at that. Couples can begin by sitting together with Our Lord and the Scriptures, listening to a passage and then talking about it. Sitting together in silence can also work. Sometimes, people aren't ready to talk about it but they can sit together in the presence of God's love and their own love. Many couples have told me that this freed them to express their own love more fully to one another as husband and wife.

SUNDAY: You mention that reading Scripture could be a good form of prayer for couples. How can Scripture be a form of daily prayer? Does it involve simply sitting down and reading a chapter or two?

PENNINGTON: I encourage people to use the old monastic method which is called "lectio" (latin for "reading aloud"). We always treat the Bible as a very sacred book. We take the Book, reverence God's presence in it and ask the Holy Spirit to make it come alive for us. And then, for 10 or 15 minutes, we sit at Our Lord's feet as it were, and let Him talk to us through the Gospels — really listening to it as we are reading, letting it speak to us. Some days, we find something very powerful in a sentence — or a word, or a phrase that He has spoken to us — and we carry it with us for the rest of the day. . . .

SUNDAY: Do you find that different people have different approaches to prayer — some forms work better with some, while others feel more comfortable with another form?

PENNINGTON: Some people have a particular formation and they are comfortable with what they have. We generally encourage people to stay with that and let it expand naturally. However, many people are ready for a more quiet, meditative kind of prayer. And people can do that from age three to 103. Prayer is a natural, personal love and so we read the Gospels to get to know the Person, to want to be with Him.

But the main thing is that the person prays. As it has been said, "Pray as you can, don't pray as you can't."

SUNDAY: Have you found that women pray more easily than men, or, at least, differently?

PENNINGTON: I think women are more naturally disposed to contemplative prayer. For men, is more of a struggle to get to that point. But they need it more so that they can learn to let go a little bit more; to let God work in their lives and relieve some of the tensions and the strains.

SUNDAY: Some people find, even after a struggle, that prayer is simply boring to them.

PENNINGTON: I would challenge them to take up the Gospels and really listen and grapple with them. We need to grapple with this, to try to get to know the Person, Jesus Christ, as a father knows a son.

Then, try different spiritual writers of our own day to see which one is on your own wavelength.

SUNDAY: Can we make building a prayer life too much of a job sometimes? Do we struggle so hard to be good in prayer that it can become a drudgery?

PENNINGTON: We shouldn't make prayer a duty or an obligation. Prayer is a relationship with Someone who loves us very, very much and respects us. It is fundamental in our lives to decide that we want a relationship with Our Lord. After that, prayer comes fairly naturally. We seek to know a Person, we seek a relationship, and we spend time with that Person to give Him a chance to talk with us. We need to be very practical and very simple. □

Keep Jesus Christ in your hearts, and you will recognize His face in every human being. You will want to help Him out in all His needs, the needs of your brothers and your sisters.

—Pope John Paul II



Dear Friend:

Some 600,000 infants will be born this year in Poland. They will need your help and concern. The harsh winter and continuing shortages have placed undue demands on supplies for the newly born. In a touching and special appeal, Jozef Cardinal Glemp, Primate of Poland, has turned to Catholic Relief Services for assistance.

We have accepted the challenge to raise $3.6 million during 1983 to buy individual layettes, providing bottles, diapers and baby powder to every child born this year in Poland. These items, seemingly so basic, are virtually unobtainable at present.

Our 19-month-long "Tribute to Poland" effort, bringing needed flour and dairy products to the aged, infirm and very young, continues. To date, we have already provided 180 million pounds of food and clothing, valued in excess of $55 million. But to meet this special priority of the Polish Catholic Bishops for infant necessities, we have established this important project as a Celebration of Family Life. We need your additional support now. Please give as generously as you can.

✝ Edwin B. Broderick

Bishop Edwin B. Broderick
Executive Director

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